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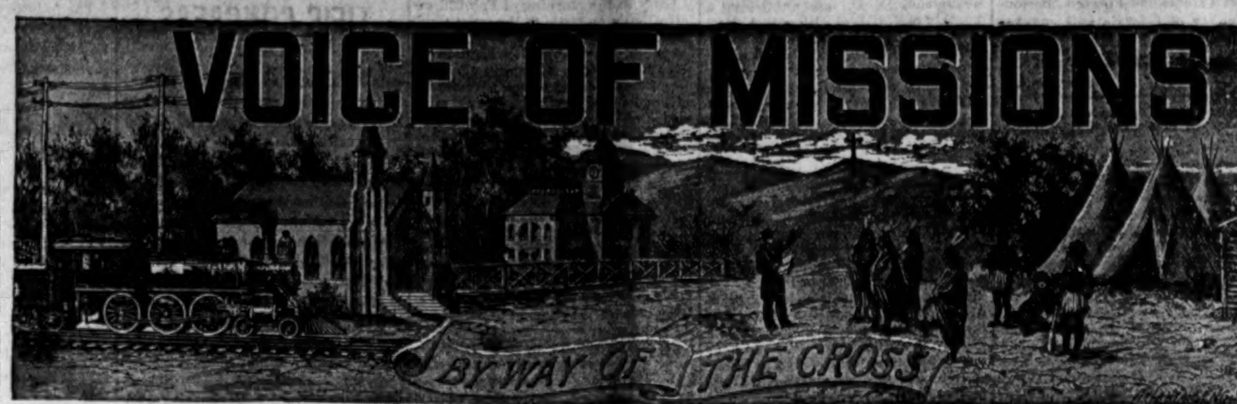

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Bishop Turner and His Critics.

Rev. H. C. C. Astwood, Superintendent of Missions For Cuba, Defends Bishop Turner's Position.

EMIGRATION TO AFRICA.

Advocates the Appropriation of $100,000,000 By Congress to Further the Project—$50,000 For Commission To West and Southern Africa, Headed by Bishop Turner and Bishop A. Grant—Declares Bishop Turner the Tousant L'overture of the Race.

BISHOP TURNER AND HIS CRITICS.

BRYN MAWR, March 2, 1899.

Bishop Henry McNeal Turner, D. D., LL. D., of the African Methodist Episcopal Church, the foremost writer, thinker, philospher, church and race leader of his day, is being criticised for his solution of the so-called "Negro Problem."

In view of the increasing hostility against the Africanite in the United States, the intense discrimination in every avenue of life, the disposition to grind down and ostracise the race, civilly, politically, officially, commercially, religiously, industrially and from all of the ordinary pursuits of life; the disposition to disfranchise him by unconstitutional enactments in the southern states, the lawless and outrageous manner of lynching, destroying life and property, regardless of the law and the blot upon our civilization because of these conditions, renders the situation alarming in the extreme. After the progress made by the race and the demand for citizenship, during twenty-five years of endeavor, with the most unprecedented and marvelous progress made in history by any race, we find prejudice intensified, barriers multiplied, outrages more numerous and discrimination more pronounced. Every effort to better these conditions having failed, from reconstruction until today, Bishop Turner undertakes to present the only feasible solution of the problem yet presented, for which he is abused, condemned, maligned and severely criticised. He lays down as a basis that this is the white man's country, conquered, civilized and dominated by the Anglo-Saxon race, from the time of the discovery to the landing of the Pilgrims and until now; that its development, growth, wealth, industry, mechanical, moral, religious and social institutions are all owned, governed and controlled by the white man, whose arrogance and austerity increases with the ponderous development of the country, renders the solution of the problems more difficult day by day. The great progress made by the race, along the lines of higher culture and material worth and the demand for citizenship, after three decades of endeavor, we find race prejudice more pronounced than ever.

He argues that the Negro being brought here as a chattel or slave, made by brute force a beast of burden for centuries, has engendered the spleen and disdain of the dominant race, who refuse absolutely to grant to him the rights of political or civil equality, to say nothing of social fraternity. He insists that freedom and enfranchisement have increased the difficulty and the nearer the race approaches the white man in intelligence, civilization, education, morals and material worth, the more bitter the prejudice, the more awful the discrimination. To change this condition, Bishop Turner contends that a change of environment is necessary. That the Negro, to gain the respect of the white man here, must put himself in relation to a country where his condition will be relative to that of the white man here, so as to demand reciprocity of rights, equality and respect. He contends that Africa is by nature the Fatherland of the Africanite, just as America is the whiteman's by conquest and acquired independence. Our presence here was forced, his voluntary, ours acquired by tolerence, his by acquisition and right of inheritance. That our condition here in the sight of the white man is hopeless without a change of environment and condition. His solution is emigration back to Africa, a return to first principles to the land of our origin and do for it what the white man has done for this and force reciprocity, governmental, commercial, industrial, civil and political rights, which are the only harbingers of social relations and absolute humane equality. The Bishop contends further, that since the white man is responsible for the Negro's presence here, and have been the beneficiaries of his toil and labor for centuries, and since the despotism of the dominant Saxon, makes the presence of the Africanite here intolerable, it is his duty to appropriate in part the means to relieve the situation. One hundred millions of dollars, he says, is all that is necessary to expatriate himself from this country back to his fatherland and create a condition for the race at once independent and self-sustaining. Whether this expatriation be in whole or in part the Bishop does not undertake to advise. He affirms that the amount asked for, judiciously and wisely handled, will solve the problem once and forever.

I have read carefully and studiously his plans as well as the objections advanced by his critics. I find him to be not only a genius and logical, but an inspired philosopher and leader beyond the conception of his most learned critic, and the foremost leader in raceology of his day. The objection of his critics are, in my judgment, frivolous and untenable. The calamity howlers who are continually railing against the white man, find no solution but abuse, harangue and despair, whilst the grinding down progress goes on, and the race becomes more and more subjugated, ostracised and despised. The great race lecturers, platform orators, and newspaper scribblers, flaunting over our patriotism and right to be here, ridicule and malign this great apostle of freedom, of liberty and absolute independence. They maintain that even if the project was tenable, $100,000,000, would not be a drop in the bucket to carry out such a colossal scheme. To maintain the fleet of steamships necessary to take on board 8,000,000 of people with their belongings, to Africa, to dump them down in a heathen country to starve and die, would be ridiculously insufficient and could only emanate from the brain of an erratic crank. What an argument for a race pretending to be intelligent and smart? How contemptible they must appear in the eyes of the white man, who knows how to do and dare, whether it be in Cuba, Porto Rica, Manila, the bleak and barren Klondike, the confines of Africa or the North and South Poles, or anywhere for enterprise and aggrandizement. How incapable they must appear in their contention for equality of rights besides this giant Negro intellect, the immaculate Turner.

Africa today is better known and far in advance of what America was when the Anglo-Saxon came here. The facilities for travel and otherwise are not to be compared. They did not find a race of people with whom they could assimilate, or utilize in the development of the rude forests and mineral domain; but, with Anglo-Saxon thrift and daring, they beheld that nature was prolific with the will to do and die, they carved out for themselves a priceless heritage and an asylum for world. This is what Bishop Turner would do with Africa. His plan is so feasable and practical to me that I wonder how any intelligent man, woman or child, with any business comprehension at all can fail to see its feasibility. Let us analyze it in the light of practical business procedure and see how absolutely possible it is.

We have in the United States an estimated population of 8,000,000 of Africanites, with a real estate valuation of $5,000,000, easily convertable into $300,000,000, upon which to form an estimate. Taking into consideration that the government must be somewhat interested in this solution and that the results growing out of a practical realization would inure to its benefit rather than to its detriment, it would be willing to facilitate, rather than to impede such a movement, as is being done by the disingenuous critics of Bishp Turner.

The appropriation of $100,000,000, in my judgment, would be abundantly sufficient to consummate the scheme. The first thing to be done would be an investigation. Out of the $100,000,000 appropriated, take $50,000 for a delegation of six men, with their attaches, with intelligence and experience, three for West Africa and three for South Africa, the South African Commission to be led by Bishop Turner and the West African by Bishop Grant. This is not only moderate, but feasible, and is customary in our country for any important object at a greater outlay. The investigation in West Africa would be easy, since Liberia could be the basis of operation. The A. M. E. Church having been established in South Africa with 12,000 intelligent native Africans, that investigation would be shorn of its difficulties. Let the commission decide upon the topography, location, climate, the quantity of lands available, commercial outlets and the concessions to be had from native chiefs and all other technical information necessary for colonization purposes, making within the year a comprehensive and intelligent report. This being done, we are ready now to begin the solution of the vexed problem. The one hundred million dollars ($100,000,000), having been appropriated by congress with all of the necessary safe-guards thrown around it, looking to the proper application of it, the first thing to be done is the purchase of five steamships appropriate for this purpose, which could be easily acquired in foreign markets for $125,000, two destined for West Africa and three for South Africa. Thus equipped, we have carefully estimated that these ships, economically managed, could be manned and maintained and supplied for $77,777.77 annually, that they would carry easily 500 emigrants each, and average five trips a year. Here we have transportation to Western Africa of 5,000 emigrants, and to Southern Africa, 7,000 the first year, for the total sum of $300,000. We purpose to give each emigrant over and above his personal belongings, $100, which is quite sufficient for a start in a tropical climate. This would amount to $120,000, added to the $300,000, would make $420,000 for the first year's batch. When we consider that two crops of corn a year are possible, one of plantains and bananas, eddies, yams, and indigent tropical vegetables, beans and sweet potatoes materialize in three months, cane with which to make sugar and syrup within the year, chickens and hogs at libertum, it can be readily seen that the outlook for an industrious man would be all that one could desire. The above includes 7,000 for South Africa, or 12,000 emigrants the first year in all. The second year we would take out 12,000 more on our ships, as above stated, and economise the first cost of the vessels, $125,000, and would employ tramp ships to take out 50,000 more at $25.00 per head, making a total of 62,000, 15,000 for West Africa and 45,000 for South Africa. This would aggregate $1,250,000 for transportation by tramp ships and $300,000 by our own ships. Giving the $100.00 per individual as the first year, we get $5,000,000 to which we add $1,550,000 for transportation, making an aggregate amount of $6,550,000. Thus, in two years we have transported 74,000 people, 16,000 to West Africa and 52,000 to South Africa, at a cost of $6,970,000. The third Year, upon the same ratio, we would double our output through the means of transportation or tramp steamships, including our regular line upon the same ratio, giving us 49,500 people in West Africa and 175,000 in South Africa, or a total of 207,000, at a cost of $20,000,000 at work and self-sustaining. Having the money at our disposition the fourth year, we would treble this upon the same basis, giving us 137,000 souls in West Africa and 572,000 in South Africa, a total of 710,000, at a cost of $83,000,000. The fifth year we would take out to West Africa 33,000 souls, and to South Africa 105,000, upon the same rates, making a total of 138,000, at a cost of $13,940,000, or a grand total of 848,000 souls at a cost of $97,770,000, with five splendid ships, belonging to the corporation for coasting and foreign traffic. We estimate the worth of each emigrant taking out an average worth in stuff, over and above the amounts donated, $100, (one hundred dollars), aggregating $84,800,000, added to our $97,000,000, will give us an invested valuation of $182,500,000. During this time, what will we have been doing? Organizing two splendid independent governments, one in West Africa, with 170,500 citizens, and one in South Africa with 677,500, aggregate to Liberia, 70,500, for her natural or native increase to our republic there in five years would number 250,000 people, added to South Africa, native aggregation of 250,000, making it a government of 827,500 people, two great English speaking republics free and independent in Africa, concordant with the United States as our commercial and political allies. Do this and the problem is solved. What else have we been doing during these five years? Producing and consuming. Our trade with the natives in natural products in exchange for commodities have amounted to millions of dollars. Our own people have been averaging the second year $20 each, the third year $40, the fourth year, $50, and the fifth year $100, or $250 per capita within the five years. Having 1,000,000 people, whose earnings will have aggregated 210,000,000, added to our $182,500,000, will make the vast amount of $392,000,000, over and above our revenue laws, for the maintenance of the governments. We will demand one dollar ($1.00) per capita during the five years, and $1.00 each year thereafter. For emigration purposes we will have on hand an emigrant fund, at the end of five years, amounting to $150,000,000 one-third more than we started out with from the United States government to begin the second five years' operation.

Having established commercial relations with the United States and the civilized world, we will be in a position to defend our international rights against any other foreign power with colonial establishments in Africa, upon the same platform of comity, existing between the sovereign states in North and South America. Being, by racial affinity, kindred to the 200,000,000 of natives that would come under our civilizing influences, the future could not be estimated. From such a standpoint, which can by no means be considered Utopian in the light of what is now passing, unless we doubt our ability to govern. Spain, France, Italy, Germany and Portugal are doing this in Africa, why cannot we under the fostering care of the American government, who have no use for us here? I would ask the most skeptical critic of Bishop Turner, what would be the possibilities in 25 years? Interstates would be formed within the borders of the two republics. The West and South African governments would centralize after the system of the United States government. A president would be elected for the whole territory, with a Congress and Cabinet. Within fifty years it would be the second republic upon the face of the globe. The five or six million of Negroes, who would be content to live here, would become respected, because of the great African Confederation, and the race problem would be solved. This is Bishop Turner's solution, as I understand it. It is the only practical solution. It is easy of operation, and, if not now, will eventually be operated. He has planted the seed of absolute liberty for the Negro, and it will grow. The African Methodist Episcopal Church, because of conditions, is destined to be the vehicle which will set in motion this great wheel of human liberty. When we will have elected another president as liberal toward the Negro as President Cleveland was, and a Republican Senator as patriotic as Senator Morgan in our behalf in this section, the operation will have begun, I point to 1901 as the beginning of the end of this great issue. God's hand is in it. Our war with Spain and our imperialistic adventure toward expansion will be the opening up of the eyes of the American people to the possibility of Negro independence. The first Congress that will meet in December, 1901, in my opinion, under the leadership of Turner and Grant, will find itself confronted with a bill to appropriate $50,000 as the initiative for the joint committee, which will start out and will report within the year, and unless the pessimists and obstructionists interfere the report will be made. Upon that report the $100,000,000 will be appropriated, and the solution of the Negro question will have been begun. I have given briefly an outline of what I think Bishop Turner means, and stand ready to discuss it with the most pronounced pessimist. I hope, Mr. Editor, that in view of the importance of this great question, and in behalf of our race, than you will give place through the columns of your valuable journal, so widely read by our people, and help propagate the solution of a question so vital to the happiness of the races of our common country.

Yours truly, H. C. C. ASTWOOD.

Sierra Leone A. M. E. Annual Conference.

The African Methodist Episcopal Church in Sierra Leone has just closed its most brilliant annual session. The history of the church in Sierra Leone marks a struggle; and its once feeble work has grown so substantially, so steadily, so successfully, and so hopefully, that her friends may be numbered by the hundreds. The coming of the Right Reverend Abram Grant, D. D., who is the seventeenth Bishop of the Connectional Chronology, who now presides over the First Episcopal District, a man of wonderful zeal, marvelous eloquence and Christian piety, was a blessing not only to the A. M. E. Church, but to the citizens of our entire community. His Lordship's introductory sermon at Providence church, Sabbath morning, the 5th inst., his ordination sermon on Sabbath morning, the 12th, were masterpieces of Christian cheer, religious truth, sympathetic encouragement and divine hope and promise. Wilberforce Memorial Hall reverberated with unusual historical references, marvelous metaphysics, descriptive analysis, oratorical flowers and rhetorical paintings, as on the night of the 10th inst., at a most eloquent lecture, "Our Past, Present and Future," by this our most distinguished guest. In America and in Europe he sustains a reputation and fills a place among the noblest and most sagacious leaders of his people; his soul flows with the noblest impulses, and his life is filled with great achievements, so that the happy "welcome reception" accorded his most distinguished Lordship at New Zion A. M. E. Church, Pademba-road, on the evening of the 6th inst., was perfectly proper, and was attended by hundreds of our best citizens, irrespective of denomination. In addition to the ministerial members of the A. M. E. Church the following ministers were present: Revs. C. Marke, J. C. Thomas, J. B. Nicholls, Mr. M. T. G. Lawson, Rev. J. R. King, Mr. J. A. L. Trice and others, and honored the Bishop with fraternal greetings. I. Babington Johnson, Esq., government contractor, by reason of illness, could not be present, but sent two guineas, so that J. B. McCarthy, Esq., J. P., V. J., a distinguished merchant of this city, scored the honor of presiding over one of the most successful, most enthusiastic, and most beneficial and inspiring welcome receptions ever inaugurated in Freetown. The people were there. The introduction of the Bishop by Dr. Snelson, Presiding Elder and General Superintendent, was a charming literary bouquet, masterly diction and oratorical beauty, and he appeared never so happy as when uttering the following sentence:

> Ladies and Gentlemen—I introduce to you tonight a distinguished example of Afro-American citizenship; a matchless embodiment of Christian piety; a devoted advocate of African Missions; an unexcelled evangelist revivalist, for the salvation of souls; a Christian champion, whose sterling qualities as a Bishop, scatter roses of sunshine and lilies of love, and whose noble characteristics as a tender and loving father bind up and heal wounds, and through his benign government and fervency of soul, charm all men unto the Everlasting Father and the Prince of Peace.

Rev H. M. Steady spoke eloquent, sincere and joyous words of welcome on behalf of the Sierra Leone Conference members and people.

And Mr. I. Augustus Johnson, General Sunday-school Missionary, uttered genial greetings on behalf of the nursery of the Church. His worship, the mayor, Sir Samuel Lewis, Kt., C. M. G., representing the citizens of the Colony, on this delightful programme of welcome, and also presided at the lecture, assisted by Councillor O. E. Wright, B. A., B. C. L, deputy mayor, the handsome chairman of the evening. Among the supporters were were the Rev. Principal J. C. May of Wesleyan High School, the Hon. J. J. Thomas, member legislative council of Lagos, Dr. W. Renner, assistant colonel surgeon, Dr. J. Abayomi Cole, J. B. McCarthy, J. P., V. J., Jas. A. L. Trice, U. S. Acting Consul, Councillor C. C. Nicols, J. B. Aubee, Esq., F. W. Dove, Esq., Ex-Councillor J. S. Labor, Rev. M. W. Randall, Revs. J. R. King, J. A. Evans, J. R Frederick, Dr. E. J. Hayford, Princess Christian Cottage Hospital, Rev. J. E Cole and others. The responses by Dr. Cole and the Deputy Mayor were commensurate with the dignity of the occasion; and almost every oratorical period by the Bishop was cheered to the echo by the unusual array of native culture and scholarship, wealth and distinction, and the occasion will long be remembered.

The Conference convened on Wednesday the 8th inst., and resulted in the ordinations to the Deaconate of Rev. J. F. Gerber, Rev. J. H. W. Gooding, Rev. E. T. Martyn; and to the Eldership, the Rev. J. J. Coker; the ordination text was: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." The Bishop was assisted by Dr. Snelson, the General Superintendent, who presented the candidates, and Rev. Geo. D. Decker, Rev. H. M. Steady, Rev. J. R. King, Rev. J. A. Evans.

The Rev. Dr. Mort, Rector Protestant Episcopal Church, Monrovia, Liberia, pronounced the benediction.

The Allen Day celebration by the young people in honor of the founder and first A. M. E. Bishop, was largely attended, and beautiful in every particular. J. W. Labor, Esq., presided. In the Bishop's farewell remarks to the people he expressed himself as being loth to leave so beautiful a city, and so generous a people as the Sierra Leoneans whom he had met; and urged them to meet him in heaven, where parting is not known. He said that he had enjoyed the session of the Sierra Leone conference far more than any conference over which he has presided in 10 years; he commended the Ministers very highly for their fraternal co-operation and Missionary zeal; and uttered words of highest praise to Dr. Snelson for having so grandly lifted up the standard of the church, and for having reaped many sheaves, and scored many achievements for God, the Church, and the people; and announced the fact the Royal Geographical Society of Great Britain, Saville Row, London, had on the 23rd of January elected the Rev. F. G. Snelson, M. A., Ph. D., a Fellow of that most distinguished order. The Bishop took his leave for Liberia 7 p m, Sabbath evening last; Rev. J. R. King, Superintendent of the United Brethren occupied the pulpit of New Zion that evening, and preached a most able and interesting sermon.

On Monday morning the general superintendent continued the business of the Conference, and the Annual Conference lovefeast was a pentecostal occasion; many souls were converted and set at peace with God and man. On Monday night the annual public Missionary meeting was held, T. Hamilton Leigh, Esq., in the chair. The chairman's addresses, as well as those by W. C. DeGraft Rosenoir, Esq., James A. L. Trice, U. S. Consul, and the Rev. E. D. L. Thompson, were all very instructive and encouraging. The general Missionary report was a magnificent presentation of the year's work and achievements at all the Missions; and the financial report was a revelation of the zeal and earnestness with which the work has been carried forward. The Connectional disciplinary dollar had been replaced by the annual Missionary subscription, which amounted to, this year £66 14s. 0½d., about 30 cents for every member in Sierra Leone, numbering 929. The offerings during the Conference amounted to £22 4s. 5½d.

For support of Missionaries the Parent M. M. Society has sent £244 3s. 10d. and for Church buildings: New Zion £51, Sarah Gorham Mission £41, and for Providence £5, Bethel Small Scarcies £12. The Sierra Leone Missions have assisted considerably toward the support of their own Missionaries: Providence £36 19s. 8d., New Zion £25 4s. 7½d., Campbell £3, Emanuel £4 15s. 0½d., Allen £1 16s., Bethel £4 15s., New Zion School for Teachers £10 7s. 2d., Sendugu £3 9s. 8½d., Rotumba £3, Providence School £4 15s., and the General Days have yielded £39 12s. The membership increased 174 during the year.

APPOINTMENTS.

Providence, Rev. George Dove Decker; New Zion, Rev. H. M. Steady; Campbell, Rev. J. F. Gerber; Emmanuel, Rev. E. T. Martyn; Bethel, Small Scarcies, Rev. J. J. Coker; Sarah Gorham Mission, Rev. J. H. W. Gooding; Sendugu, Brother F. M. Stewart. Local (Conference) member without assignment, Rev. L. G. Davies. Teachers: Mrs. Gooding, Sarah Gorham school; Miss Carroll, New Zion school; Mrs. Erskine, Providence school; Mrs. Coker, Bethel school; Mrs. Martyn, Emmanuel school; Samuel Njie, Providence school; Samuel G. Shower, New Zion school. All Pastors are headmasters of their school. Rev. F. G. Snelson, M. A., Ph. D., F. R. G. S., was reappointed Presiding Elder, and commissioned the West African General Superintendent, and has jurisdiction over everything on the West coast, except Liberia.

The following were elected Missionary students by the Annual Conference: Arthur George Decker, I. Augustus Johnson; and upon the suggestion of the Bishop these young men will sail for America August 1, in time for the new scholastic year, in the American colleges. Dr. Snelson will visit the Southwest coast and establish Missions; and also will go to Europe in the interest of the work; and in 1900 D. V., the Rev. H. M. Steady and Dr Snelson will represent Sierra Leone at the Connectional General Conference, Columbus, O., U. S. A. The Bishop and Dr Snelson have gone on to Liberia Annual Conference.

The third anniversary of the Sierra Leone District Conference will be held at New Zion April 20, 1899, and the Annual Conference at Bethel, Small Scarcies, in February, 1900.

The highest praises for the noble manner in which the citizens of this colony rallied to the support and encouragement of the African Methodist Episcopal Church were freely expressed by the Bishop, general superintendent and ministers, and the names of every one who contributed in any way toward its success are embalmed in the sacred archives of the church both in Africa and in America. The Bishop is expecting to pass in the s. s. "Axim" on his homeward journey. Long may he live!—From Sierra Leone Weekly News, Feb. 18, 1899.

THE BLACK MAN'S BURDEN.

Pile on the Black Man's burden,
'Tis nearest at your door;
Why heed long-bleeding Cuba
Or dark Hawaii's shore?
Halt ye your fearless armies
Which menace feeble folks,
Who fight with clubs and arrows
And brook your rifles smokes.

Pile on the Black Man's burden,
His wail with laughter drown,
You've sealed the Red Man's problem
And now take up the Brown.
In vain ye seek to end it
With bullets, blood or death—
Better by far defend it
With honor's holy breath.

Pile on the Black Man's burden
His back is broad though sore;
What though the weight oppress him,
He's borne the like before.
Your Jim-Crow laws and customs,
And fiendish midnight deed,
Though winked at by the nation,
Will some day trouble breed.

Pile on the Black Man's burden,
At length 'twill heaven pierce;
Then on you or your children
Will reign God's judgment fierce.
Your battleships and armies
May weaker ones appall,
But God Almighty's justice
They'll not disturb at all.

—H. T. JOHNSON in The Christian Recorder.

Notices of the "Jim Crow Car."

"The Jim Crow Car" is announced the authentic channel through which the world may know the state of affairs existing between the two great races of the south. This little volume of 128 pages has found a home when other books are cast aside.

Rev. Chancellor N. Burwash, S. T. D. LL. D., writes a letter personally to the author expressing his interest in the cause of justice to mankind. The Dominion of Canada has never known a greater instructor and scholar than Dr. Burwash, president of Victoria University, Toronto.

The Rev. W. H. Withrow, M. A., D. D., F. R. S. C., in the "Onward" declares the "Jim Crow Car" a great book, and verifies the author's statements on the Jim Crow Cars.

The Toronto Daily "Globe," other leading newspapers and eminent divines, have written and spoken in highest respect of this much favored little book.

The great Public Library of Toronto returns thanks for a copy.

The Toronto News Company says: "Send us down one hundred copies."

VICTORIA UNIVERSITY, QUEEN'S PARK,
Toronto, Dec. 13, 1898.

REV. J. C. COLEMAN, Chestnut Street,
Toronto:

My Dear Bro.—I have read your little book through with greatest interest. Many of the facts which you so thoroughly substantiate by the strongest evidence, were not only new to me, but positively startling. We had heard of the lynchings, and knew something of the "color line" in social and business intercourse, but it needed one of the injured men to convey to us the cry of outraged innocence, and to set before us the interpretations which "make void" the law which we had regarded as the protector of your rights.

N. BURWASH.

TORONTO PUBLIC LIBRARY,
Nov. 15th, 1898.

To REV. J. C. COLEMAN, Toronto:

The Toronto Public Library board desire me to acknowledge receipt of the donation named beneath, and to convey to you the expression of their cordial thanks. "The Jim Crow Car."

I am, sir, your obedient servant,
JOSEPH E. MCDOUGALL,
Chairman.
JAMES BAIN, JR., Chief Librarian.

"The Jim Crow Car." By Rev. J. C. Coleman. Hill Printing Co., Toronto.

We have often been impressed with the injustice and wrong perpetrated on the colored people of the south by the Jim Crow car on which they are condemned to ride, and other indignities under which they suffer. I have found respectable colored preachers with their wives compelled to sit in a car reeking with tobacco smoke and filth, moral and physical. I would rather ride in their company than that of many of the white men with whom we are compelled to associate. The Rev. J. C. Coleman of Toronto describes these wrongs in the vigorous pamphlet under notice.—"Onward."

EPISCOPAL RESIDENCES.

Bishop H. M. Turner, 30 Young street, Atlanta, Ga.
Bishop W. J. Gaines, D. D., 360 Houston street, Atlanta, Ga.
Bishop B. W. Arnett, D. D., Wilberforce, O.
Bishop B. T. Tanner, D. D., LL. D., 2908 Diamond street, Philadelphia, Pa.
Bishop Abraham Grant, D. D., 905 Belmont avenue, Philadelphia, Pa
Bishop B. F. Lee, D. D., LL. D., Wilberforce, O.
Bishop M. B. Salter, D. D., 1309 Grundy street, Nashville, Tenn.
Bishop J. A. Handy, D. D., 1341 Carey street, Baltimore, Md.
Bishop W. B. Derrick, D. D., Flushing, N. Y.

"Georgia Is As Black As Hades"

SAYS CAPTAIN BRANDT OF THE UTAH REGIMENT.

That Lynching, What An Awful Crime It Was---Daily, Yea Hourly, Our Predicament Is Becoming More Awful.

BISHOP TURNER'S WORDS ARE BUT A WARNING SIGNAL FROM THE SCREAMING WHISTLE OF TIME AND ECHO IN OUR EARS.

Rev. Dr. Macrae and Rev. Sam Jones' Discussion Reviewed—The Former (Seemingly) a Friend; the Latter an Enemy to the Afro-American.

BY W. THOMAS ADAMS.

> "The Voice that warns us,
> Bids us go,
> Off to another shore."—[WRITER.]

VOICE OF MISSIONS—After careful reading of the horrible, most cursed crime which ever occurred in the history of Georgia, in the Journal, and a thorough consideration of Rev. Dr. Macrae and Rev. Jones' discussion, I hastily grasp my pen to briefly record these things of time. And I further say I have never felt more like leaving here than at this present time. The future looks black as chaotic darkness for the Negro in this country. Everything seems against the black man, and any man that asserts this is the place for the Negro to stay, his eyes are blinded to our welfare and his ears are deaf to the pitiful pleas and sad cries of dying men.

"GEORGIA IS AS BLACK AS H—L"

So says Captain Brandt, states the Journal a while back, of Utah. He was captain of a colored regiment from that state. On their return home they were met and heartily welcomed back by a host of citizens. Later they were banquetted. The captain made a speech, and among the many things, said: "Our regiment was treated shamefully; put some in prison; fined them before an unjust bar; cursed; ignored and other things which will redound to Macon's shame and Georgia's name." And furthermore, he said: "Georgia is as black as h—l and Macon (where they camped) a trifle worse." These words were resented greatly and severely criticised by the whites. But see! Are not these the words that fell from the white man's lips, and if their own find fault, what should you expect others to say. I don't take the liberty to say what Captain Brandt has said, but I do say, if he didn't quite strike the nail on its head, he didn't miss it far.

THAT LYNCHING.

Could the devil in hell have planned out a better way of attack; could have his spirited demons any more deliberately carried out his plans than was enacted on March 15th at Palmetto, Ga. Though of such a nature itself, hell would have trembled; the very volcanoes of damnation would have sent forth smoke and lava of inextinguishable shame; the demons would have lifted their wings and flew away had they beheld such a dastardly crime as this one. See the guards quietly resting, contentedly; some of the nine (9) prisoners sitting up talking merrily and singing, but all at a sudden, during the late hours past midnight, when creation round about was peacefully slumbering in nature's broad arms, their joys were turned into sorrow, their singing into mourning, their laughing into crying. Yes, their felicity were broken into fragments by the tramp of men; step by step hither drew they; knocked down the bolted door; entered and bound the guards and bid them stand aside; tied the nine (9) Negro prisoners together, then the cursed leader of that hellish mob shouted out and counted, one—two—three—fire! Another volley, quickly as was possible, were fired in upon the poor, wretched, dying souls. They examined them (the prisoners); those that yet lived they emptied the barrels of their pistols in them. Hurriedly they regained their situation, then taking flight back to their respective apartments, mounted their steeds and back to their homes, as if on the wings of eagles. As the people rushed out from their homes they could hear the faint tramp of the horses feet, afar in the distance plying their way back from whence they came.

Just think, these poor, wretched souls hurried into eternity at once, excepting two or three that were providentially left to relate the sad fate of their partners. The governor has offered a reward for the capture of any one lyncher connected with this affair, but that is about all that is ever done. The crime stands out in glittering letters as a stain upon Georgia, a stain upon the United States of America.

Oh, God, my Lord and Savior, how long wilt thou tolerate such awful crimes? But I fancy I hear the answer in these words: "In mine own good time will I bring the nations into judgment and take vengeance upon the people for their sin."

The words of that ever faithful, tried and true Christian hero, Rt. Rev. Turner, stand out clearly and boldly, that the Negro shall never receive the recognition due him in this country. Time and again has be said, "Africa is the Negro's only true home." There he's not lynched, scorned, hated and unrecognized. Bishop Turner knows what he's talking about. He has been there and you haven't. How many times have people called this great man a fanatic, a fool? But wait! wait! You'll see who is the fool by and by. Hear this Moses as he stands upon the lofty peak of fame and honor, without a peer, warning us of the coming dangers. They're sure coming, too!

REVS. MACRAE AND JONES.

Through Dr. Macrae's discussions I gleaned that he is quite intelligent and measures up with men of brain and thought. He looks upon our race, as I view it, not so much as inferiors, but as men and women. The discussion between the above named gentlemen, which appeared in the extra "VOICE," was quite a treat to the writer. Rev. Sam Jones puts our race down, down; and we ought to put him down, down. The portion of his cup has not been given him yet. If everybody don't know Rev. Jones, as I didn't much, I can and do give you this much information—he is no man for the Negro and the Negro should be no man for him.

CONCLUSION.

I very much thank the "VOICE" for allowing me this space. I don't care to appear so often, but when a thing's in me it must come forth, so others may know. I bid this news Godspeed, that it may go whirling through kingdoms, empires and republics to the grasp of all that can obtain a copy of this, the grandest Negro newspaper on the western continent.

Athens, Ga.

OHIO ON MIGRATION.

Emigration—If, How and Why?

If we are to emigrate, we should do it and not talk. If this is not our home why should we hesitate? Our progeny, like others, demand of us a country—a home. This grave and all perplexing question faces us and seeks a solution in the speedy and timely judgments of the fathers—of the leaders.

The going should cast credit upon us—past, present and future.

Plans—Any plan is a good one that proves a remedy, any road a good one that leads safely to the goal. Any leader who will concentrate the forces and repel the enemy, but not any land. Why coax the congress, the president, the states, for a penny? Are we not men? Can we not calculate? Can we not go? How? Where are the Raguels, Jethros or Hobabs of the race? Why do they not come to the help of the Moseses of the race. We are in Cadish Barnea. Round and round we go, and have gone. To Cannaan! and who will lead? The panacea. Let the rich Negroes of us go and take lands and build homes, plant farms and factories and saw mills; then let them transport their people, set up a government and lay foundations for future greatness. The money spent can be returned at an easy rate, and that, too, at monthly or annual payments. I repeat, let the people enter these lands—these homes—and thus learn to confide in our leaders. Suppose the United States furnishes the money, we go as useless chattels and for years will be so looked upon.

We do not militate against gifts only that they be in a manner to mobilize rather than humiliate. Three hundred million dollars would be about $30 each to ten million—a small sum, if granted, though all would not go, possibly not half. But say we be sent, homage will be given to those who sent us. What we want is to soonest secure honor and respect for our leaders. To get this the men of the race and not any others, must lead in this, the salvation of this race. Why? (a) That we are to go to Africa or somewhere is being felt from the gulf to the lakes and from west to east. (b) Treatment in these sections towards us attests the fact. (c) The government's want of action in grave matters interesting the race's safety bears out the fact. (d) The scarcity of labor by which to sustain in the north and cruelty of mob law in the south surrounds the whole with the inevitable. We hate to admit such to be a fact, but it is true.

Yours for the race,
J. W. GOLDEN.
Middletown, O.

What Rev. Dr. Hope (White) Formerly of Africa, But Now in This Country Temporarily, Has to Say.

STEELTON, PA., March 6th, 1899.

My Dear Bishop Turner:

THE VOICE OF MISSIONS comes to me as one of my monthly pleasures. The growing interest in Africa as a field of Missionary activity, as well as a land of promise for the best of her sons in America, is one of the most striking of the signs of the times. The continued discussion of these questions—so vital to the Negro race—will invite much wider attention.

Without at present taking up too much of your space, let me put in a note of warning: There is a tendency on the part of some of your writers to look upon the African race as one decayed; that is, they seem to hold the ground that their race once was a leading one. Now, it seems all the other way; in short, the Negro in that sense has not a past, but what is of infinitely more importance to him and to the world, he has a future. With this idea let us labor.

Yours most faithfully,
ROBERT HOPE.

VOICE OF MISSIONS

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It will contain home and foreign missionary news, and the progress being made by the African races and their descendants throughout the world.

Bishops, Presiding Elders, Pastors of Churches and their wives are agents, and no other without a certificate from this office.

Address, VOICE OF MISSIONS, Atlanta, Ga., or Bishop H. M. Turner, Atlanta, Ga., no street or number being necessary. THE VOICE OF MISSIONS has reached a circulation in America, Africa, South America and West Indies that leaves it without a rival.

As an advertising medium in foreign countries it has no equal.

Every issue will be worth its yearly price. Should subscribers not be treated justly and fairly, write to the publisher.

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Editor and Publisher.

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TO OUR AGENTS.

We wish to pay a grateful tribute of respect to the noble and faithful set of agents who are working in the interest of THE VOICE OF MISSIONS and who are aiding so efficiently in the awakening and spreading of a Missionary spirit throughout the connection by the sale of the paper. We realize the fact that all of our agents are lending an effective hand in that direction, yet we are doubly grateful to those who never lose sight of the fact that *money* is the oil on the machinery at headquarters, to further the continual issuing of our great and instructive paper. Many others could be added to the list we give below, for their efforts in making the paper known through its circulation, and for their promptitude in remitting for the same, but for want of space we will only mention a few in this issue. Heading the list we wish to place the name of Mr. Robert Charles of New Orleans, La., who sells and makes monthly remittances for from 100 to 200 copies, and this in the face of the fact that two other agents are selling for us in the same city. Proceeding on down our list of over 250 agents, we copy the following names that stand out prominently as star workers for THE VOICE and consequently for the Missionary cause:

Mrs. Fannie Aaron, Helena, Ark.
Rev. D. K. Turner, Marianna, Ark.
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Rev. D. H. Butler, Anniston, Ala.
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Mr. Alexander Johnson, Memphis, Tenn.
Rev. E. Tyree, Nashville, Tenn.

GENERAL CONFERENCE—DELEGATES FIFTY YEARS OF AGE.

We notice that some of the ablest divines of the M. E. Church are contending that half of the delegates who make up their General Conference, should consist of men between 60 and 80 years of age. Then they will have wide reading, long experience and practical ideas, as to what will most benefit the church, and be able to improve upon methods and still protect the old landmarks. We will not go quite so high on the age scale as our white brethren of the M. E. Church, but we do say, that the Annual Conferences owe it to themselves to elect a majority of their delegates from among ministers who are at least 50 years of age. Filling up our General Conference with young men who have no experience, and have never read the History of Methodism; who know nothing about the great men and mighty preachers who have built up the Methodist Church, and who only know of John Wesley, its English founder, because they have heard so much about him, is doing our church no good. Ask nineteen-twentieths about Watson, Clark, Benson, Asbury, Coke, Olin, Waugh, McKendree, Nelson, Whitfield, Winans, Lady Huntingdon, Capers, Wightman and many prominent heroes in our own church and what do they know? Among the above names are found great scholars, many of the world's grandest preachers, men who have been persecuted, stoned; men upon whose lips thousands and tens of thousands have hung; men who did ten times more to shape, form and fashion Episcopal Methodism than John Wesley ever did. But what do the bulk of our young preachers know about them, with all of the histories that have been published about them and their grand achievements. Three-fourths of our young preachers are as dumb as a dead animal. When you commence to talk with them about the men that built up Methodism and have given it sentiment, policy, law, usages, etc. In company with a number of our young and middle age ministers, most of whom were graduates of some college and one D. D., three years ago, we inadvertently propounded this question, who gave Episcopal Methodism law? And not a lip quivered a response, except one said, what do you mean? And we replied by saying, who gave Episcopal Methodism its rules and regulations, forms of trial, plan of appeal, and a code of action in its legislative, judicial and executive departments? And every man was dumb. Bishop McKendree's name was not dreamed of. Can men make laws for the church, who know nothing of its formative period and the reasons this and that measure were projected? We answer emphatically, no. Well, then, in the absence of historic knowledge or wide reading, in the name of God give us experience to make laws.

IT would appear from the papers and letters coming to this office from West Africa that Bishop Grant has captured the people everywhere he has gone. We knew he would do it, and as we could not go ourself, he was our choice. We see from the papers also, that Rev. F. G. Snelson, A. M., Ph. D., F. R., G. S., has been appointed superintendent of all West Africa to the exception possibly of Liberia.

TOM FORTUNE'S "WHOPPER."

We have always entertained the best of feelings towards T. Thomas Fortune, because we believed he had exalted merits in his nature though somewhat cranky at times. Now, the Bible says, all men are liars, and that includes ourself, Fortune and every other man. But it would appear that Tommy has got an extra supply of the lying propensity from some source. We would not insult his ancestry by presuming that he inherited it. We would rather surmise that he graduated from some school devoted to teaching its students how to tell "*whoppers.*"

The New York Age of March 23rd contains an article under the caption of "Stranded in New York," which among many other things says, that a hundred and four colored persons from Oklahoma landed in Jersey City enroute to Africa or Liberia and they had not the wherewith to proceed further. He says they are the dupes of Bishop Turner. He regards them in an awful predicament and pitches into the International Migration Society of Birmingham, Ala., without wasting time and paper. Tommy knows he publishes an untruth. We have not been in Oklahoma for years and years. We have neither seen nor corresponded with these people, nor has any one told him so. We knew nothing about them being there, till we read it in the Age, and as for the International Migration Society, while we have nothing to do with it beyond commending the enterprise, we are frank to say, the men at the head of the movement, are honorable, trustworthy and reliable. The president and secretary of the society have been to Liberia, traversed its hills, valleys and jungles and have sent two or three shiploads already, and they are no strangers to the country, and they stand prepared to send a ship at any moment a sufficient number are ready to go to warrant the society in fitting out a ship.

Turner has not duped the people. He is no emigration agent. He never took five cents in his life from any one as pay to go to Liberia, and knew no more about the people referred to by Fortune than the man in the moon. When Turner speaks about Africa he simply ventilates his sentiments and opinions as an individual, which he has as much right to do as Tommy. And if the fool Negroes who are stranded in Jersey City allowed some irresponsible party to go through Oklahoma and get money from them and fool them off to New York, they have gotten what they deserve for having no sense; but as they are there, we are glad of it; they had better be stranded in Jersey City and New York than to be stranded from a limb of a tree or burnt, or shot, as they are doing in that section almost daily. I wish enough of Negroes would go to New York to pack the streets and tell their tale of woe for themselves and compel this government or some power to furnish ships to get them away. While we had nothing to do with it, we believe their presence there is providential. If it requires stranded Negroes by the hundreds in New York, Philadelphia and Boston to tell their own sad story to arouse this country, let them go, not only by hundreds but by thousands. These are not our dupes, but if we could send a hundred thousand to Jersey City and New York to escape the bloody lynchers and mob devils, we would do it. What is Fortune doing for them? What is congress doing for them? What is "Bill McKinley" doing for them? What is any state doing for them? or any corporation, except the International Migration Society? And the poor creatures can do nothing for themselves but run, and that is what the stranded men and women are doing in Jersey City.

We are fast reaching the conclusion that the best thing that could be done for the race would be to hang a lot of these so-called big Negroes, to silence their ignorant tongues. The worthless hounds stand around and fight African emigration, oppose asking congress for an appropriation to help such as have manhood enough to leave the bloody country, and they do not suggest a single remedy for the terror-stricken people. These big Negroes are sitting around in some city and parading their finely dressed carcasses and they care no more about the condition of the great mass of our race than a buzzard. We have just been on a tour through the country, out through the woods and have been made to weep repeatedly, and we have wished we could die to get rid of the tales of woe that have been told in our ears, and while we are no African emigration agent, we believe in it, we endorse it, and we believe every man to be afflicted with idiocy who opposes it. What does Fortune know about the condition of our race, sitting up there in New York? He was born and raised south, why does he not come home and try to help our poor people, if he does not want them to go to Africa? In the name of God, come and tell us what to do. From four to seven thousand in the penitentiary of every state, and not one convicted by a jury of their own race or tried before a judge of his own color. Suppose that was reversed, and we could try and convict that many white people, they would shake the world, much less the nation. But T. Thomas Fortune says by his doctrine, that is all right. Take your ease and be happy. Just as well talk about being happy in hades.

A. C. Fulton's Life Voyage on Land and Sea, taken from his seventy years' diary, containing 555 large pages, illustrated, is for sale by A. C. Fulton, at Davenport, Iowa. Price in cloth $1.50, in leather $1.75, payable by post office orders when sent to a distance. This volume embraces history dating back to early days and down to date. tf.

"HOLY ANGELS."

We have just from the publishers a copy of the above named beautiful Religious Reverie, suitable for piano or organ, composed by George D. Wilson. The retail price of this piece of music is 60 cents.

All readers of our paper will receive a copy of it by sending 25c in silver or postage stamps, to the Union Mutual Music and Novelty Co., No. 20 East 14th street, New York.

OUR EASTER VOICE OF MISSIONS was in great demand. We thought 10,000 copies would be sufficient for all purposes, but we could have disposed of 2,000 more. The letters that have come in for them since the number has been exhausted has simply been amazing. We only trust that all who received them will do their duty; for if they do, the great Dr. Parks will receive what he asked for and our Mission work will take wings and fly away.

NOTICE, MISSIONARY WOMEN.

The Third State Convention of the Women's Home and Foreign Missionary Society of Georgia will convene July 12th, 1899, at Cuthbert, Ga., at 9 a. m.

H. L. SHELTON,
President.

TRUSTEES MEMBERS OF QUARTERLY CONFERENCE.

For several years some of our ignorant ministry have been raising the proposition of the General Conference making our trustees members of the Quarterly Conference, like the M. E. Church and the M. E. Church South, and thereby raise a storm throughout our connection. The fusses and wrangles we now have are not enough, they want to raise another devil that will shake the very foundations of our connection. The M. E. Church and the M. E. Church South both elect trustees of their several churches by their respective Quarterly Conferences, and beyond the Quarterly Conferences nobody has jurisdiction over them. But it is different with the A. M. E. Church. With us the members elect the trustees, the men and women both have the right to vote, and the trustees feel responsible to the membership for their conduct and good behavior, unless some charge of immorality or misconduct is alleged against them, then trial committees and the Quarterly Conference may step in, or either of them, according to the gravity of the offense. Now, to make trustees members of our Quarterly Conferences, they must be responsible to the Quarterly Conferences, as are the trustees of the M. E. Church or the M. E. Church South. To do this you must deprive the lay membership of the right of electing their trustees, and the moment the General Conference does it a howl, bable, wrangle, charge of tyranny and a great fuss will be aroused from one end of the church to the other. For if the trustees are members of the Quarterly Conference they must be responsible to the Quarterly Conference, and they cannot be as long as they are elected by the people. So we trust the men of sense will let that question rest, unless they desire a tidal wave of fuss and wrangle.

QUEEN VICTORIA AT A METHODIST CLASS MEETING.

The Methodist Times of London, under date of February 23d, says that some years ago one of the female servants at Buckingham Palace, was being persecuted by the other servants for being a Methodist and attending class meeting, and it became so acute, at length, that some of the others threatened to leave if they had to associate with this Methodist, and the matter in some manner reached the ears of Her Majesty, who immediately inquired into it, and on being informed of the cause of the dissatisfaction, the queen said, "I will go to the meeting myself and see if it is a fit place for a person to go," and Her Majesty went and witnessed the class meeting, and on her return to the palace, said to the persecuted Methodist, "Never forget your class meeting; I only wish that all the others would go too."

We only wish that it was possible for Her Majesty, the Queen of England and the Empress of India to visit this country and attend some of our class meetings and teach some of our upstart Christians and dignified members who are too exalted to attend class meetings, the same lesson she taught the inmates of her palace. Nobody will ever know how many class meetings this Christian queen has attended in disguise, for the same way she disguised herself and appeared as a common woman and visited the houses of the poor and sat by the bedside of the sick and dying, and read God's word to their joy and comfort and administered to the poor and needy in many other respects. It is very possible she has visited scores of Methodist class meetings, and were unknown, or possibly known only to a few who were pledged to conceal her exalted station, for as the head of the Church of England, concealment from the public was necessary.

WILBERFORCE UNIVERSITY.

President S. T. Mitchell has been granted a leave of absence from his post until June because of ill health. Professor W. S. Scarborough, vice president of the University, becomes the acting president till his return.

REV. A. S. MARTIN, who left the Glen Alta Circuit of the Columbus District without any permission, alleging grievous complaints about the tyranny of Presiding Elder Allen Cooper, went into the district of Presiding Elder C. C. Cargile of the Milledgeville District, and lifted the standard of rebellion and commenced slandering the A. M. E. Church, but Elder Cargile took no foolishness. He summons a committee, put him on trial and found him guilty of lying, slander and disturbing our members, and forthwith expelled him from the A. M. E. Church, subject to the review of the Annual Conference; and Elder Cargile orders no A. M. E. minister to allow him in their pulpit. Cargile was right. Rebellious and church destroying preachers should be expelled immediately and not suspended until the Annual Conference, as our law directs. The next General Conference should revise that law and allow immediate expulsion by a committee of at least seven; possibly three and five would be too small, but if seven find him guilty, expel him. These ignorant, church destroying and rebel preachers should be killed at once and not suspended until the Annual Conference. Cargile made law in the absence of the right kind of law.

REV. DR. W. H. MIXON'S article on retrenchment or reform will be read with interest by all who love our church. He might have said we scarcely have a church that is not buried in debt. Every fool preacher in the land believes it is his righteous duty to mortgage and remortgage every church he goes to, till it is swallowed up in debt, and then torment the Church Extension Departments for money to pay it. If we do not abolish that department we are gone as a church, unless we create a law that no mortgage or debt shall be contracted without the consent of that department upon any church it is to help.

REV. ISAIAH G. SISHUBA, P. E., of Johannesburg, South Africa, makes an elaborate report January 30th, touching his experience as a Presiding Elder, and has forwarded the same to this office. The report it is full, minute in detail and is well written, but we cannot publish the same as he refers to matters quite often that would not be suitable for the paper. Presiding Elder Sishuba has been shamefully opposed, but he is quite hopeful nevertheless, and grandly succeeding.

THE METHODIST HERALD.

Bishop Derrick and Rev. John M. Henderson, D. D., are publishing a monthly at 243 West 25th street, New York City, entitled "The Methodist Herald." It consists of sixteen pages large, clear type, first-class heavy paper, finely illustrated and abounds with original matter from the pens of the greatest men and women of our Church and the race. Subscription price fifty cents a year and thirty cents for six months. Bishop Derrick as an orator, thinker and projector of improved methods, and Dr. Henderson as a writer, analyzer, critic, composer and philospher of human nature, have no superiors, if any equals. We commend this excellent periodical to the public and assure the readers that the little pittance charged for subscription will never be remembered as an outlay expenditure for the value of this paper. We hope, however, its patrons will not attempt to do with The Methodist Herald what many of the patrons of THE VOICE OF MISSIONS are guilty of, send for the paper, get in its debt, and never pay. Any man who would subscribe for The Herald, or take copies to sell and get in its debt and fail to even reply to duns, ought to be hung up by the thumbs if not by his neck.

LYNCHING! LYNCHING!!.

Nine persons lynched in Palmetto; all are not dead, however; seven in Arkansas and three in Mississippi, in less than a week; nineteen lynched in groups, and three others individually; one in Louisiana, one in Texas, and one in Tennessee, twenty-three within a week and God knows how many not published; we are moving up, and the one thousand per week are fifty-two thousand a year, referred to by Mrs. Felton, will soon be here; but it is useless to write about them, it will do no good, nobody cares, nobody will avenge their deaths, nobody will try to do it. What we call the big Negro, the most of whom are scullions, care nothing about it, since they can drift along; so here we are in a terrible fix; we have said all we know what to say; we have told our people to keep their houses well armed, and if the lynchers come blow them into giblets and leave the nation as soon as possible, and it is of no use to say any more. Let these ignorant and scullionized, two legged brutes, who are fighting African emigration, and neither have brain nor courage to say anything else, do the rest of the babbling. We have said all we know what to say, and can say no more.

REV. SAM P. JONES.

We have dozens of communications for publication in THE VOICE OF MISSIONS upon the interview of Rev. Sam P. Jones and Rev. Dr. David McRae of Scotland, but we cannot publish all and we think it is best to publish none. We presented our readers with what he said, and it appears useless to review his language for a few running comments. Rev. J. C. Coleman of Toronto, Canada, brings out some new facts, which would interest the public, but the others simply make comments; therefore we decline to publish any, as there are far more important matters for the columns of the paper than commenting upon the arch enemy of our race.

REV. D. T. GREEN of Rome, Ga., sends an able paper upon our fall off in "Dollar Money" during our last Conferences. But with the highest regard for our distinguished brother, we think its publication unwise; while rumor says that one of our most distinguished General Officers, at one of the Florida Conferences, which held its session at Lake City, made our little fall off in "Dollar Money" in Georgia, the subject of a part of his speech; it is about time that some of our General Officers stop playing buzzards by carrying carrion from one Conference to another. We have heard a little too much of this thing and it is about time it was stopped. If General Officers expect to be treated courteously, they would do well to attend to their own business. What jurisdiction has Florida over Georgia?

THE city of Macon, Ga., we believe in November last had an election for the purpose of trying to drive whisky out of the town, and out of Bibb county, of which Macon is the county seat, and prohibition was defeated by some three hundred majority for whisky. We were informed a few days ago by the gentleman who led the campaign in favor of prohibition that 1,670 colored voters voted for whisky—in other words, voted for drunkenness, jails, penitentiary, death, lynchers and hell—and only a hundred and twenty-five voted for prohibition or against whisky. Can it be possible? As one, we cannot believe it. Yet, if it is true, every scoundrel of them ought to be deprived of the ballot and returned to slavery. If it is true, Sam Jones is justified in the fearful slander and fiendish abuse he has made our race the victims of.

REV. J. W. WYNN, Pastor, Humber, Ga., writes a lengthy communication for THE VOICE OF MISSIONS, and announces himself as not dead or dying, but that he is as live as any man and his work is in splendid condition. He proposes to vie with any man, conquer all opposition and win immortality in this and in the world to come. If the people would half pay up what they owe THE VOICE, we could publish most all of these papers; but some of our race would not pay God, and therefore we will have to lose it, but they shall have bad luck, mishaps, starvation appointments. If Preachers, they shall lose money and their chickens and hogs shall die.

REV. M. H. LEATH, in his reply to Rev. W. D. Johnson, Jr., uses language we cannot admit into THE VOICE OF MISSIONS. We grant, that many of our most beautiful young women may be conveniences for white men, but for n argument to be set up that a large majority of the colored men will countenance prostitution of their wives and daughters with the buckra race, is carrying the thing too far. Brother Leath makes us worse than brutes, for this and many other fearful charges, which have no foundation and truth, we are compelled to refuse his reply to Rev. W. D. Johnson, Jr.

MUCH is being said about so many colored people crowding into the cities, and they are mostly condemned, called foolish and severely criticised for so doing; but if these persons knew the reason why, they might not be so ready to censure. Thousands are in the cities, not because they want to be, but because the country affords, no protection; they crowd the cities to keep from being butchered up like brutes; we know it is demoralizing. Young men and women are both led astray, but they think that is better than being butchered or burnt.

BOOKER T. WASHINGTON, LL. D., AND HIS GREAT SCHOOL.

Early in the morning of Feb. 23d we left Atlanta en route to the great Conference which was being held at Tuskegee for the practical promotion of the higher system of farming and the discussion of racial topics. We reached the place of destination some minutes after 10 o'clock a. m., and was conducted by Prof. Logan to where the great assembly was in session and ushered into the presence of a vast audience composed of white and colored from nearly all sections of the nation, made up of college presidents, professors, doctors, statesmen, ministers of the gospel, orators, editors and men and women of the highest rank, as well as a vast throng of spectators and listeners. Our entrance into the auditorium was met with a roar of feet stamps and hand clasps, which made us feel welcome, but was certainly unexpected and a surprise. Several matters came up for discussion, but none appeared to command the interest, so far as the white gentlemen from the north were concerned, that the relative status between the whites and blacks did. Several described the condition of things in their respective localities, some giving gloomy accounts and others representing affairs as bright and hopeful. Extreme ignorance and great intelligence was displayed in many of their remarks. We discovered beyond question that simple book learning does not make men. A few college presidents gave vent to some of the most cowardly expressions we ever heard. They knew their portrayal of existing conditions and the bright and hopeful prospects they were painting was nothing more than swallowing crow and swallowing the crow backwards at that. They were evidently afraid of losing their school job when they returned home, but on the other hand there were some who had the courage to describe existing evils, and the prejudicial discriminations, and all that was mean, cruel, and barbarious in the treatment of the Negro, with the boldness of heroes, and defied consequences; but, at this late date, we shall not attempt to be minute in describing the proceedings of the Conference. Dr. B. T. Washington was presiding officer, and artfully did he discharge his duties, besides being familiar with parliamentary rules and usages, he displayed shrewd and courteous tact that protected his honor on the one hand, and the dignity of the meeting upon the other, without giving offense to the most sensitive.

Tuskegee Institute ought to be known as the city of Booker T. Washington, for it is a great deal larger than a large number of county seats, where they have court houses, jails, stores, churches, schools, etc. We counted near forty buildings, many of which were large, stately, several stories high, magnificently constructed and superbly designed, some with piazzas running full length and every convenience deserved. But, oh, gracious, the business, arts and trades is the wonder of the land. We traveled for hours inspecting this and that and simply had to stop for the want of time. Carpentry, all kinds of wood machinery, smelting furnaces and all kinds of machinery for working iron; wagon factories, tailoring, dressmaking, millinery work, boot and shoemaking, architectural drawings, painting, stone cutting, book binding, type setting and printing, cabinet making, harness making, and indeed every industry and art that belongs to civilization.

We have said nothing about the school grades and departments, that is naturally understood.

Booker T. Washington is simply a great man and his wife is a marvel of womanly graces and Christian and industrial excellencies. Alabama is blessed in having both a Council and a Washington.

DEATH OF MRS. JONES, AND REMARRIAGE.

Rev. W. H. Jones of West Chester, Pa., has written to Rev. R. D. Brooks and other friends in Selma, Ala., of the death of his inestimable wife—a lady we held in high esteem and great veneration. We have a fine copy of the sacred scriptures which that valuable lady presented us upon our first departure to Africa, and now Mrs. W. W. Brown of Richmond, Va., the wife of the late W. W. Brown, the gentleman who did such a great business in Richmond, writes for the character and standing of Rev. Jones for the reason that he is seeking her hand for marriage. While it is none of our business, it does appear that our ministers should allow their wives to get in the ground before they are trying to remarry. We would not have believed this story had we not seen the letters with our own eye.

REV. H. C. C. ASTWOOD, whose able paper will be found in another column, while it ostensibly assumes to be a defense of Bishop Turner, has produced an argument that is simply unanswerable, and marks him as one of the greatest men of the race. Turner himself could no more write such a document than he could fly, while the germ thoughts are his. We thank Brother Astwood for his masterly delineation of our own plans in a manner that God has not blessed us with the brain to express as this giant writer has.

MR. HARRY DAVIS, 532 Second avenue, Columbus, Ga., writes that he is working for African emigration with all the vim he is able to command, and that he is persecuted for the same, but he need not mind this little persecution. He will have compliments beyond measure in a short time. His paper is too long for publication.

REV. MOFFAT CALUZA JOHN of Germiston, P. O., South African Republic, in writing for THE VOICE OF MISSIONS, calls the paper the "Light of Africa," and regards the paper as the voice of God to the African race on both sides of the Atlantic Ocean. The paper has been sent to the above address.

THE African Limbless Cotton, by Presiding Elder Fitzpatrick, which see in another column, appears to be the wonder of the age. Elder Fitzpatrick is receiving bids for his seed from the whites all over the south. He thinks the colored race should be equally concerned, and we think so, too.

BISHOP GRANT has also held the Liberia Annual Conference, West Africa. Rev. L. C. Curtis, P. E., and Rev. W. H. Heard were elected delegates of the next General Conference. The Bishop appears to have been in good health when heard from.

THE North Georgia Conference Electoral College will meet in Griffin July 19th. Let all concerned note down the day and place in their diary.

LITERARY AND SCIENTIFIC CONGRESS.

ATLANTA, GA., March 30, 1899.

TO THE SCHOLARLY, CULTURED AND LITERARY MEN OF THE AFRICANITE RACE:

It is time for us, regardless of locality, politics, church membership, religious sentiments or no religion at all, or social variations, to organize on an elevated plane for our mutual benefit, intellectual enlargement, and for the enlightenment of our people, and give practical study to every phase of philosophy, ethnology, history, science and art; and thus show the world that we are able to think, plan, execute, theorize, speculate, discover, invent and take a place among the thoughtful and suggestive benefactors of the world, by producing papers, as much as possible, upon any subject in the sphere of pantology. Thereby giving us that rank in the world of thought and republic of letters to which our intellectual merits may entitle us, be it commendable or otherwise. We now have, in this country, thousands of university, college, and high school graduates, who are denominated scholars, and educated men, whereas, no mere graduate is a scholar, and never will be, as long as he limits his reading to newspapers, novels or other light and sensational reading, as the bulk of our graduates and so-called scholars do. All that the schools and colleges pretend to do, is to teach their pupils how to be scholars, after they have left their halls, and devoted years to hard study, application, experiment and the utilization of their individualities. Our color bars us out from the great literary, scientific and philosophic societies and associations which exist among the learned white men of this country, while they have a number of them, whose investigations and achievements in the natural sciences have contributed much to the benefit of mankind. And civilization is greatly indebted to their annual discoveries, and theoretical, practical and literary triumphs.

Therefore, I have resolved to call a literary convention, to meet in an organic congress in Atlanta, Ga., it being the most central point to the great majority of our educated and thinking men, July 5th, 1899, for the purpose of organizing a National, Philosophic, Scientific and Ethnological Society, or a Historic, Scientific and Ethnological Association, or whatever name the congress may resolve to adopt.

This country accords us no civil or political rights, but God accords us the right to think, reason, study, experiment and play our part in the republic of letters and in the domain of philosophy, science, art, investigation, exploration and the discovery of such new methods, as will benefit mankind universally. Surely, we have sufficiently advanced to form a national association, or society, that will command the respect of the learned world, or wring from it recognition by our intellectual merits and achievements.

Let us meet in such a congress and organize for the promotion of knowledge our own intellectual enlargement, and for the benefit of our children and our children's children. And have the organization incorporated with power to confer titles of distinction, upon men of great worth and merit, and show to the world that while we are represented as being degraded and inferior, we are men in common with the rest of mankind, and in many instances are far superior to millions who are incessantly berating us. Politics, church creeds, and doctrines, social caste, cracking jokes and telling anecdotes, parliamentary quibbles, dallying over points of order, and wrangling as in political conventions, will all be forbidden, and such men however famous and notable the newspapers may have made them, are requested to remain away. Men who understand nothing about literary etiquette, and scholarly decorum and formality are not wanted, and we hope will not intrude themselves upon the said congress, as we expect to organize an association to meet once a year, to remain for all coming time and will give the world a number of the greatest men, who have lived since the birth of creation.

We most respectfully request the scholarly and titled men of the country, who approve of such an organization, to drop us a postal card with just a few remarks, conveying their sentiments respecting the same.

Fraternally, H. M. TURNER.

THE Alabama Trustees of Payne University, who will meet in Selma May 17th and 18th, must either come or notify their Presiding Elders in time so they can appoint others to take their places, which we authorized the Presiding Elders to do. We will not have any more foolishness with trifling men. If the Georgia Ministers and Trustees can come to a man to meet the Trustee Board of Morris Brown College, the Alabama brethren can do the same with Payne University.

H. M. T.

REV. T. W. COFFEE, Presiding Elder of the Montgomery, Ala., District, who for years hated African emigration, worse if anything than he did Satan himself, has almost become a crank in favor of it. He has seen so much killing, even women shot down for nothing, that he is hopeless; yes, and if Tom Fortune, Editor Johnson, Dr. John Henderson and all that remain-out-of-danger crowd could see, they would change also, or else they are the most obtuse fools that ever lived.

THE women of the Women's Home and Foreign Missionary Society of the old Alabama Conference will meet in convention at Union Springs, Ala., April 18th. From all we can learn about every Station, Circuit and Mission, they will be represented. God knows we are glad, for the women of that Conference have done nothing in the past, but the ministers are to blame.

NO ADDRESSES.

The following Pastors and Ministers have paid their subscriptions to THE VOICE OF MISSIONS, but we can get no postoffice addresses. When their conferences meet they will raise a howl about subscribing for THE VOICE and could not get it. If any one knows of their postoffices, drop me a postal card with the same:

FLORIDA CONFERENCE.

Solomon David.
P. K. Johnson.
P. W. Miller.
S. H. Bell.
Rev. Wm. Hamilton Pompey.

ILLINOIS CONFERENCE.

Rev. B. W. Stewart.

INDIANA CONFERENCE.

Rev. Z. D. Johnson.

LOUISIANA CONFERENCE.

Homer H. Henderson.

SOUTHWEST GEORGIA CONFERENCE.

Rev. L. E. Elliott.
Rev. P. R. Hunter.
Mr. Floyd Smith.
Rev. John D. Hayes.

NORTH GEORGIA CONFERENCE.

Rev. S. D. Green.
Rev. M. W. Perry.

MACON GEORGIA CONFERENCE.

Rev. T. Cathrine.
Rev. W. Simmons.
Mrs. Edna Harring.
Mrs. Lena Nettles.
J. R. Mosely.

GEORGIA CONFERENCE.

Rev. G. W. Butler.
Rev. W. H. Daniels.
Rev. W. M. Dukes.
Rev. A. Holiman.
Rev. S. B. Scott.

TEXAS CONFERENCE.

Rev. Charles Jones.

MISSISSIPPI CONFERENCE.

Rev. C. H. Brown.
Rev. R. P. Burts.
Rev. J. H. Thurman.
Rev. C. P. Payne.
J. M. Pasked.
Rev. G. W. Parker.
Rev. I. W. Smith.

NEW JERSEY CONFERENCE.

F. P. Johnson.
J. H. Morgan.
Wilson Peterson.
James Williams.

OHIO CONFERENCE.

Mrs. C. V. Dempy.

PENNSYLVANIA CONFERENCE.

N. H. Edwards.
Rev. Lewis Hood.
J. W. Polk.
Mrs. Louisa Scott.
J. H. Thomas.

CENTRAL ALABAMA CONFERENCE.

S. P. Inge.
Rev. C. W. Western.
Rev. J. L. Williams.

NORTH CAROLINA CONFERENCE.

Rev. E. J. Gregg.

SOUTH CAROLINA CONFERENCE.

A. Isaac. tf

MRS. DUNCAN AND THE MISSIONARY SEARCHLIGHT.

We visited Selma, Ala., a few days ago and spent some time in the editorial office of Mrs. Sara J. Duncan, the editor of The Missionary Searchlight, the organ of the Women's Home and Foreign Missionary Society and the women in general of our church and race, for we believe it is the only newspaper medium of the colored ladies of the United States. We were favorably struck with the neatness and order of the editorial office, quite differently from men, who generally have papers lying around, everything out of order and topsy-turvy. But women are so used to neatness and house order and cleanliness that up to the present the editorial rooms are sharing the benefits of this female arrangement, which appears to be an instinct.

Mrs. Duncan informed us that the paper was in great demand and it was almost impossible to calculate in advance what number would be required, to supply her patrons till the next issue. She has great faith in the women making "THE SEARCHLIGHT" a success. She says, however, that several of the preachers to whom she sends copies to be given out to the ladies for them to dispose of, to help sustain the paper, and scatter intelligence among the same, are allowed to lie in their offices; and in her language are too unconcerned to call attention to them, but in our language, the lazy hounds are too sloven and worthless to speak about them and let the women know the papers are there. They are no more fit to be the husband of a wife and the pastor of a church, than a hog, is to be president of a college. What under the heaven they ever entered the Ministry for, unless it was to stultify the Church and keep the race back from progress and enlightenment, we cannot see. The next General Conference should make the crime of laziness punishable with expulsion. The law should read in this wise: "Any of our Pastors, Ministers and Preachers, who are found to be lazy, sloven, careless and neglectful of duty, shall immediately be expelled." We have about come to the conclusion that laziness is one of the grossest immoralities that the Africanite can be guilty of. Mrs. Duncan, on the other hand, however, is elated with the illustrious names of a number of Ministers, whom, she says, are doing all they can to help with the paper; a number of whom, we believe, she could willingly kiss, if they were present.

My success is owing to liberality in advertising.—Robt. Bonner.

Beauty Is Blood Deep.

Clean blood means a clean skin. No beauty without it. Cascarets, Candy Cathartic clean your blood and keep it clean, by stirring up the lazy liver and driving all impurities from the body. Begin to-day to banish pimples, boils, blotches, blackheads, and that sickly bilious complexion by taking Cascarets,—beauty for ten cents. All druggists, satisfaction guaranteed, 10c, 25c, 50c.

In Alexander county, North Carolina, Mrs. Calin Bowman dropped dead in Friendship church during services. She was just about having her infant child baptized when death claimed her.

To Cure a Cold in One Day.

Take Laxative Bromo Quinine Tablets. All Druggists refund money if it fails to cure. 25c.

In the trial of a man at Savannah, Ga. charged with embezzlement, a mistrial was ordered on account of the death of a child of one of the jurors and the insanity of the juror's wife.

I am entirely cured of hemorrhage of lungs by Piso's Cure for Consumption.—LOUISA LINDAMAN, Bethany, Mo., January 8, 1894.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflammation, allays pain, cures wind colic 25c. a bottle.

In cultivating your virtues, be sure and uproot your vices.

No-To-Bac for Fifty Cents.

Guaranteed tobacco habit cure, makes weak men strong, blood pure. 50c, $1. All druggists.

At Staunton, Va., a man had a spell of hiccoughing which lasted seventy-two hours.

The Financial Department and the Bishopric.

EDITOR VOICE OF MISSIONS:

Beyond doubt, our Financial Depart is a "big thing." Rev. James A. Handy, D. D., made it a big thing in giving it a business location in the city of Washington, at once giving it tone, permanency and prominence as an institution in the business world. He did more in developing financial credit and strength in making a money terminus in correspondence with the banking institutions throughout the country, than either predecessor or successor; and in doing so, I believe, spent less in proportion to the receipts of the department. Look at his record; that sturdy old Roman!

That office, in round figures is worth to its incumbent, not less than two thousand dollars a year; gives him more than average prominence, and brings him in touch and close correspondence with every leading minister throughout the length and breadth of the church. It gives him a letter of credit any and everywhere, when conditions are observed, which to him are eminently possible.

There appears less necessity for the secretary of this department to travel, than any other in the church; when we take into consideration the perfect banking system everywhere for the transfer of money, in every form and amount, and its value to those who handle it—just the simple handling! Then the experienced and intelligent men, who compose the Dollar Money committee with the Bishop, to collect the money from the Pastors, and the Pastors from the people. Now, look at the amount of unnecessary expense charged up to the department for the almost continuous travel of its secretary, is altogether unreasonable and a prodigal waste of the sacred funds of the church. If a little instance, needing a small expenditure of money, occurs in Gump-stump one thousand miles away, he must needs run there to pay out perhaps less than the cost of his trip. He should learn to use the banks by wire from African Methodist headquarters.

This department today seems to be but the stepping stone to the bishopric and opens the door to an extensive campaign of travel and canvassing for that position, this may be denied, but it is the general belief just the same.

We have not, as yet, kept a single man in that position long enough to fully learn his business in order to conserve and guard the best interests of the church; his experience is limited and scant: he is hardly settled in the headquarters before he is out; he does not stay long enough to establish a creditable business relation and basis, or, system with the moneyed institutions of the land, to meet emergencies of any magnitude, or tide over a stringency so as not to jeopardise the dependents; and we are doing a very foolish thing to thus dally and tamper with the financial interests of a great and good institution as the A. M. E. Church. It is not only folly, it is disloyalty, it is a sin! We are not being faithful to the trust the people have put into our hands and which they so heartily support. The secretary, in his experience, should be efficient in his judgment, as to the various demands made upon his department,—and some of them are not only remarkable but extravagant, read the reports of expenditures. His experience should stand him in good stead, coupled with his knowledge of the various and necessary expenses in order to be able to stand up in the Financial Board and be able to give them the benefit of his counsel and direct their appropriations. He should be kept there long enough to have a correct financial system, not so much as to quantity of money, but the qualification to use money. The question with him first and last should be, not that which men demand, but that which the church, through her department has ordered and able to stand. He should feel and know his responsibility and live up to it. Let the secretary, whoever he may be, learn that there are other things to do beside travelling over the country and calling for more money, though he rarely addresses the people who contribute. He is getting plenty of that just now; the people are giving freely, more so than any other kindred organization under similar conditions, and when it is distributed it should be a judicious distribution.

Let the General Conference take this important matter in hand and soberly legislate thereon, require a closer application to business by the servant of that department, or let the conferences do their own financiering, they once did it and can do it again. We question no man's honesty. We are all honest, from the highest to the lowest, and all of us love the church of our choice, from layman to Bishop or from Bishop to layman. If it is a busines matter, let us be business. Let a man make a success in one office before given another; this is not a private family matter. If Dr. Moore is taken out of this office, I think the General Conference would bless the church by electing one of the very many of our efficient, business laymen, who I am sure would give the church the service demanded.

R. R. DOWNS.

Columbus, Ga.

OUR SENTIMENTS.

H. M. T.

My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our fathers died,
Land of the Negro's pride,
From every mountain side
God's truth shall ring.

My native country, thee,
Land of the black and free,
Thy name I love;
To see thy rocks and rills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.

When all thy slanderous ghouls,
In the bosom of Sheol,
Forgotten lie,
Thy monumental name shall live,
And suns thy royal brow shall gild,
Upheaved to heaven high,
O'er toppling thrones. tf

General Conference Delegates and Their Post Office Addresses of South Africa.

SOUTH AFRICAN CONFERENCE.

Vicar Bishop J. M. Dwane, Queenstown, Cape Colony, South Africa.
Rev. J. Z. Tantsi, East London, Cape Colony, South Africa.

TRANSVAAL CONFERENCE.

Rev. Jacobus G. Xaba, Vereeniging, Orange Free State, South Africa.
Rev. M. M. Mokone, 23 Springfield, St., Cape Town, South Africa.

A New Name For It.

A teacher in the sixth grade of one of our city schools finds time, now and then, in spite of the ten thousand and one things unknown to the school ma'am of our youth which the modern teacher is expected to teach, to give her pupils a talk on current history. Recently she told them, one day, some interesting things about Queen Victoria and her family. Portraits cut from various magazines illustrated the talk. Among them was a picture of the Duke of York. The teacher held it up. Nobody in the class could tell her who it was.

"Well," said she at last. "I will tell you who this gentleman is. He is the Duke of York. And now can any of you tell me what he is?"

Quick as a flash the hand of a little girl in the second row went up.

"I can tell what he is, Miss Blank," she said proudly. "He's the heir consumptive to the British throne."—Washington Post.

English Barber a Bad Workman.

It would be hard to find a worse workman of his sort in any civilized land, they say, than the average English barber. In the first place, English barbers have no chairs at all approaching the American barbers' chairs for comfort. When you go into an English shop you sit down into a common straight chair, and, if you are wise, you brace yourself for such a mauling and hauling and pinching and scrapping as you won't forget in a long day.

Days of the Horse Numbered.

The greatest electrician in the world declares that the days of the horse are numbered, and that in a short time electricity will completely supplant man's most useful animal. In 20 years, he asserts, the horse will be a curiosity. Diseases of the stomach, liver, kidneys and blood would also be a curiosity if all sufferers would take Hostetter's Stomach Bitters. There would then be practically no dyspepsia, nervousness, sleeplessness, indigestion, constipation, malarial fever or ague.

At Plymouth, Mass., a man was killed by lightning while ringing a church bell.

"Peace Hath Her Victories

No less renowned than war," said Milton, and now, in the Spring, is the time to get a peaceful victory over the impurities which have been accumulating in the blood during Winter's hearty eating. The banner of peace is borne aloft by Hood's Sarsaparilla.

It brings rest and comfort to the weary body racked by pains of all sorts and kinds. Its beneficial effects prove it to be the great specific to be relied upon for victory. Hood's *never disappoints.*

Salt Rheum—"My mother was seriously afflicted with salt rheum and painful running sores. No medicine helped her until Hood's Sarsaparilla was used, which made her entirely well." Esse E. Maplestone, 355 Dearborn Street, Chicago, Ill.

Tired Feeling—"I had that tired, dull feeling, dyspepsia, headaches and sinking spells, but Hood's Sarsaparilla made me a new man. I never was better than now." John Mack, Oskaloosa, Iowa.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; non-irritating and the only cathartic to take with Hood's Sarsaparilla.

The Potash Question.

A thorough study of the subject has proven that crop failures can be prevented by using fertilizers containing a **large percentage** of Potash; no plant can grow without Potash.

We have a little book on the subject of Potash, written by authorities, that we would like to send to every farmer, free of cost, if he will only write and ask for it.

GERMAN KALI WORKS,
93 Nassau St., New York.

TIZAKURE for INDIGESTION and DYSPEPSIA.

"Dyspepsia has been the bane of my life for sixty years, and of all the hundreds of remedies, I have received more benefit from Tizakure than from any other."—John J. Pearce, D.D., Cincinnati, O.

A cure for a try. 25c. a box. Ask your druggist or write for free sample to
TIZAKURE CO., Tarpon Springs, Fla.

Any Girl Can Tell

A physician who makes the test and is honest about it can tell you that, in many cases, the number of red corpuscles in the blood is doubled after a course of treatment with Dr. Williams' Pink Pills for Pale People.

That this means good blood may not be entirely clear from the doctor's statement, but any girl who has tried the pills can tell you that it means red lips, bright eyes, good appetite, absence of headache, and that it transforms the pale and sallow girl into a maiden who glows with the beauty which perfect health alone can give.

Mothers whose daughters grow debilitated as they pass from girlhood into womanhood should not neglect the pill best adapted for this particular ill.

Frank B. Trout, of 103 Griswold Ave., Detroit, Mich., says: "At the age of fourteen we had to take our daughter from school on account of ill health. She weighed only 90 pounds, was pale and sallow and the doctors said she had anæmia. Finally we gave her Dr. Williams' Pink Pills for Pale People. When she had taken two boxes she was strong enough to leave her bed, and in less than six months was something like herself. To-day she is entirely cured, and is a big, strong, healthy girl, weighing 130 pounds, and has never had a sick day since."—*Detroit Evening News.*

The genuine Dr. Williams' Pink Pills for Pale People are sold only in packages, the wrapper always bearing the full name. At all druggists, or direct from the Dr Williams Medicine Co., Schenectady, N.Y. 50¢ per box.

If afflicted with sore eyes, use Thompson's Eye Water

MENTION THIS PAPER in writing to advertisers. ANC 99—13

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CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
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But a postal to find out you are paying double our prices on Furniture, Carpets, Rugs, Lace Curtains, Portieres, Upholstery Goods, Bedding, Crockery, Clothing, Silverware, Clocks, Sewing Machines, Pictures, Mirrors, Baby Carriages, Refrigerators, Stoves, Tinware, Lamps, Bicycles, Pianos, Organs, Shoes, Hats, Men's Furnishings, etc.

We pay Freight on Carpets and Draperies, and expressage on made-to-order Clothing ($5.50 to $14.90), guaranteed to fit.

Largest Size Reed Rocker,
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Why are we doing business in every state and territory in this country? Why has our business doubled itself during the past year? Our Free Catalogues tell the story. Which do you want? Write today. Address this way.

High Grade Sewing Machines, upwards from $8.50.

JULIUS HINES & SON, Baltimore, Md. Dept.301

An Able Dissertation On Educational Methods.

By Professor J. W. Manning of Knoxville, Tenn.

HINDRANCES AND HELPS TO OUR EDUCATORS.

The modern system of education presents features entirely unknown to the ancients. In the classic days of Greece and Rome, as well as medieval Europe, education consisted of a knowledge of music, oratory, poetry, rhetoric, philosophy and arithmetic. This general instruction in these branches was confined to males, women not yet having been emancipated from pagan ideas of inferiority.

Trace the development of education in Sparta. Only healthy male infants were desired, females being tolerated simply to repair population diminished by the ravages of war, pestilence and famine. Those born sickly or maimed were exposed on Mount Taygetus to become the prey of the elements or wild beasts. To endure hunger and fatigue without complaining were virtues sufficient to merit the favor of the gods.

To develop cunning, stealing was encouraged, but woe to the unlucky wight who allowed himself to be caught in the act! A Spartan boy, charged with stealing a fox, denied it, although even then it was concealed beneath his coat and gnawing at his vitals. His nerve did not fail him and persisting in his denial, soon he dropped dead. To cause sobriety, they made their slaves or harlots drunk, in order that their boys might see how foolishly drunken people acted, and how helpless they were. When the Spartan youth went to battle his mother, sister, or betrothed presented him his shield with this admonition, "Return with it, or upon it."

Cowardice was looked upon as a family or national disgrace, so that dead bodies upon the battlefields were examined to see whether wounds had been received in the front or back. The former received an honorable burial, the latter fattened the scavengers of the field. To build up a hardy physique was the sole end of this brutal system. The state endeavored to make courage the one virtue to be held in esteem.

Education in Greece reached a higher stage under Athenian civilization. The historic muses dwelt in the groves of Cithaeron, Helicon and Parnassus. The lofty mounts of Pelion, Ossa and Olympus gave this religious people the idea of a God in all things. 'Twas here that Hesiod, Homer and Aesop gave to listening ears thoughts that have come down to us through subsequent ages. Aesop, fabled as a hideous slave, has had his fables greedily devoured by the children of succeeding generations. Here, too, Herodotus, Xenophon, Plato and his peripatetics, Aristotle and his philosophy, Zeno and the stoics, Diogenes and the cynics have served their generations and ours, with food yet fit for healthy digestion. In philosophy, Greece seems to have explored the realm of thought and only came short of the mystery of a Redeemer. 'Tis Rousseau who said that "Socrates died like a philosopher, but Jesus Christ like a God." What the Pagan sought to divine, the Savior, by His coming, defined. And yet, Athens, like Sparta, yielded to a destiny impossible to be averted. Note the transition. The modern pedagogue was known to the Greek as a child leader, or nurse. Although ancient Greece and her customs differ from ours, and the pupils and lessons alike have faded from the book of remembrance, yet the principal of knowledge or desire to know is ever fresh and undying. It is a God given gift, implanted in every human breast.

The foremost educators of Rome proved no exception to the general decree of fate, that all human institutions are finite. Rome in her palmiest days, when Horace and Virgil sang, Cicero and Caesar wrote, gave but slight heed to the education of the masses. To be unlettered was no more peculiar to plebian than to patrician.

Even after the Reformation, when the Bible was unchained and its truths through agency of the printing press, revealed to a waiting world, the schoolmaster held an anomalous position. Pestalozzi, Froebel, Richter, Comenius and Rousseau were in advance of their times, and stemming the tide of opposition, died, unwept, unhonored and unsung. Now after several decades the world rises up to do them homage.

More prominent than others, two names are dear to the teacher of American youth, Horace Mann and David P. Page. These men, though dead, live in the fond recollection of a grateful republic.

This, but the prelude to our song, serves but unworthily to introduce the subject, "Hindrances and Helps to Our Educators."

Our EDUCATORS! or OUR educators, differently read, gives color to the subject. There is a distinction with a difference. When the Negro was first emancipated, he was flung rudely upon a somewhat cold and unsympathizing American people, naked, penniless and illiterate. Then did a few noble-minded white men and women of the north, imbued with a sense of sympathy for this helpless race, heroically offer their time, talent and even lives to tutor those who so sorely stood in need. These pioneers in philanthropy have in part given way to a more sordid class who, ever eager for gain, affect the virtues of those martyrs to American caste, but abound only in the vices. Like the followers of the greatest teacher of old they are lured on by the "loaves and fishes. This constitutes the first class, "Our EDUCATORS." "OUR educators" are men and women of our own race and blood, identified with us with all our inherent vices and virtues; reviled, hooted, mimicked and scorned; educated north, south, east, west and abroad; their blood commingled with Anglo-Saxon, Scotch-Irish, French, German, Spanish and Indian; their skin running the gamut of shade from white to black; yet withal, we admit the strain of foreign blood, but never deny our African ancestry. Our educators are the first step in the solution of the much vexed Negro problem. Our school teachers facing their pupils are an unanswerable argument against Negro incapacity and inferiority. No Negro can face his pupils and teach them that there are limits or bounds to their genius and individuality. No Negro will tell his pupil that he has a certain place in the body politic; that he must be satisfied with his condition and be grateful to self-constituted benefactors. Rather, with Scott, he will say:

> "And this I tell thee haughty peer
> He who does England's message here
> Although the meanest in her state
> May well proud Angus be thy mate;
> And Douglas, more, I tell thee here
> E'en in thy pitch of pride
> Here in thy hold thy vassals near,
> (Nay never look upon thy lord
> And lay thy hand upon thy sword)
> I tell thee thou'rt defied,
> And if thou sayest I am not peer
> To any lord of Scotland here,
> Lowland or highland, far or near,
> Lord Angus, thou hast lied."

"Heaven helps him who helps himself" is as open to the consideration of the Negro as another. Thanks to an ever watchful Providence, the best institutions of this our country are open to him. If the south refuses admission to her colleges, the north opens wide her universities. Nor has he been slow to accept the golden opportunities. The teacher of today comes thoroughly equipped from hall, lecture room and laboratory of the best institutions of the land.

'Twould be folly to inaugurate a war against a teacher because he is white, but it would be worse than folly to employ one to teach the young ideas that they are and must be the pariahs of society. The fitness of the Negro as an educator is no longer a mooted question. Rather may the question be asked, how can he enlarge his field of labor, and what hinderances and helps attend him?

The educator who fails to grasp the aim and end of education, clogs his own efforts. Many confine education solely to the school-room. Facing their scholars, they assume to be leaders, guides to the erring. Facing the world, they are blind leaders of the blind.

Says Page: "The first requisite for an educator is, 'Fitness to teach.'" All who propose to teach need to recollect that the very basis of fitness for teaching, so far as it can be gained by study, is a broad and accurate scholarship.

To be a teacher one must first be a scholar. So much stress is now placed on method and the theory of teaching that there is great danger of forgetting the supreme importance of scholarship and culture. For these there is no substitute; and any scheme of professional study that is pursued at the expense of scholarship and culture is essentially bad. To be open-minded, magnanimous and manly, to have a love for the scholarly vocation, and a wide and easy range of intellectual vision, are of infinitely greater worth to the teacher than any authorized set of technical rules and principles. Well would it be for both teachers and taught if all would be inspired by Plato's ideal of the cultured man—a lover, not of a part of wisdom, but of the whole, who has a taste for every sort of knowledge, and is curious to learn, and is never satisfied; who has magnificence of mind, and is the spectator of all time and all existence; who is harmoniously constituted; of a well proportioned and gracious mind, whose own nature will move spontaneously towards the true being of everything; who has a good memory and is quick to learn, noble, gracious, the friend of truth, justice, courage, temperance.

The teacher who faces his class ignorant of the duties of the hour, does incalculable injury not only to himself but also his pupils and cause. The is no excuse for lack of preparation. To accept pay for services not rendered is dishonest, to say the least. The teacher, then, should be a responsible character. He has the mental, moral, and many times, the religious welfare of his pupil in his keeping, and let him beware, lest he bury his talent.

The educator who reads his pupils a lecture on personal tidiness, and who neglects to care for his teeth, brush his hair, clean his nails, polish his shoes, arrange his tie, or change his linen, will never advance his cause or build up his work. Here example, more potent than precept, would tend to disorder; children readily detect an imposter. Youth is ever impressionable, and in its virgin soil evil weeds may grow where good deeds should have sprung up.

Politeness should enter largely into a teacher's make-up. Not the patent, ten cent, stereotyped, candidate-for-election kind, but heartfelt, genuine, old-fashioned politeness. It helps the cause to be courteous. Politeness effaces many defects. Too often only a veneer, the mask removed reveals the grinning features of hypocrisy.

Two teachers were once walking together in the streets of a large town in New England. Several lads whom they met on the sidewalk raised their caps as they exchanged the common salutation, with one of the teachers, "What boys are these that pay you such attention as they pass?" inquired the other. "They are my scholars," answered his friend." "Your scholars! Why, how do you teach them to be so very polite? Mine are pretty sure never to look at me, and generally they take care to be on the other side of the street." The whole secret consisted in this teacher's meeting his pupils in the spirit of kindness.

The teacher should be a citizen. That is, it is his duty to cheerfully subscribe obedience to all rules and laws governing the citizens, thus teaching obedience by tacit submission. Imagine a teacher before the bar of justice, charged by the public prosecutor with theft, drunkenness, gambling or non-payment of debts. The community is stirred to its inmost recess, judgment is prounounced and the fiat goes forth that his opportunity for good is destroyed. Now, the development of good citizenship is the chief end of the American public school. Hence, in no way can this be better taught than by example. The teacher then must be that which he tried to create.

Our modern educator must be ever on the alert, for many an unwary novice may fail to detect some incipient mischief, which, unless nipped in the bud, may provoke a serious breach of discipline. It is a common error to confound maintaining order with securing it. The ability to secure and maintain order should be one of the most prominent qualifications of a good teacher. We will all agree with the writer who says that, "There may be good order without good teaching, but there cannot be good teaching without good order." Who fails to observe this simple axiom will reap a "harvest of barren regrets."

Not to be be lightly estimated is the relation of teacher to parent. Many opportunities present themselves for bringing him into contact with them. It is always well to seek them before a sense of wrong or injustice leads them to seek you. Seldom, if ever, should complaints be made to parents of children's failures or defects; to many, these are unwelcome truths, and though, at times admitted, it is generally with bad grace, so little is gained. Words of judicious commendation, where possible, advice solicited along some lines, serve to cement more closely the bond of unity between parent and teacher, and the child is thus added, completing the trinity. Nine-tenths of the dislike manifested by pupil to teacher is to be traced to parent, and ill-founded prejudice. It is the priviledge of the teacher to establish a harmonious relationship between himself and parent, and then the child will be in proper chord.

After all it is a matter of tact and talent. The talented teacher devoid of tact is often the victim of circumstances and yields to fate. On the other hand a teacher with a modicum of talent and a superabundance of tact is master of his fate and succeeds in his well directed cause.

OUR educators! What helps and hinders the educators of modern times, helps and hinders our educators in many instances. But wealth, political influence, pride of birth, power of might, centuries of culture, and an overweening ambition are much more powerful adjuncts for the Caucasian than the Negro. The Negro then by dint of energy, integrity, and sheer will-power must make up by immense strides the lapses owing to the partiality of Dame Nature.

The combat is now on and right manfully must he wield his weapons. Let him tell the rising generation of the mathematical wisdom of Banneker, the poetic genius of Phillis Wheatley, the patriotism of Peter Salem, the martyrdom of Crispus Attucks; let him call to their attention the progress now being made in letters by Prof. Scarborough, the linguistic lore of Dr. Edward Blyden, the eloquent lyrics of Paul Lawrence Dunbar; let him dwell upon that marvelous woman of our race, Edmonia Lewis, who now has a studio at Rome, Italy, where she reveals to a waiting world forms chiseled from the marble, cold, still, glowing, inanimate, yet seemingly endowed by her hand with the magic gift of life; or at Paris, where Henry O. Tanner has won recognition, by brush and easel, not accorded to many an aspirant of the so-called superior race. Let him teach the Negro youth that the southland claims a new luminary, who, rising superior to hindrances and seizing available helps, has evolved from chaos at Tuskegee, Alabama, an institution, which now has no rival in this country, Booker T. Washington, the educational marvel of the 19th century; let him impress upon them the idea that there is no vocation that they may not follow, no position in the gift of the commonwealth to which they may not aspire, no lofty ideals, nor steeps of intellectual greatness which they may not attain, if they preserve inviolate those God-given virtues which are peculiar to no people—

> "For right is right, since God is God;
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin!"

The Bible School at Tuskegee, Alabama.

It is a noticeable fact and yet one greatly deplored, that during the past few years the number of educated young colored men to enter the ministry has steadily decreased. This hardly applies to the vast number of country preachers who are invariably "called" and who so often "go" unprepared and oftimes utterly unfitted morally or mentally to discharge the sacred duties of the ministry. If not on the increase this class is certainly not decreasing, and the same amount of emotionalism, avarice and immorality peculiar to the average unlettered Negro exhorter is constantly being thrust upon a suffering public.

To this latter class of men, many of whom enter into the work with all sincerity, the Bible School at Tuskegee Institute, Tuskegee, Alabama, offers unusual advantages. When an opportunity becomes so flattering as to offer to any worthy Christian young man a chance to secure this training free of charge (the only charge being a moderate expenditure of muscle) then it is time for all to stop complaining of a lack of opportunity. The young colored man of Alabama or any Southern State possesses an opportunity which no white boy, similarly situated, possesses. There is not an institution in the South where a white boy can go and secure an education by means of his labor.

Phelps Hall, the Bible School, is one of the finest buildings at the Institute, containing libraries, chapel and sleeping quarters for over a hundred. The corps of instructors is the best to be had. The best religious literature the country affords, representing all denominations, is in abundance. For further information, address:

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Dr. C. L. Bradwell, In Birmingham, Ala., Preached Several Able and Effective Sermons.

Editor Voice of Missions—Please allow me space enough in the columns of one of the ablest edited papers, and contains more true matter to the square inch than any paper of which I know, to say that Dr. C. L. Bradwell, the intrepid pioneer of African Methodism in this southland, and P. E. of the Atlanta District, North Georgia Conference, arrived in Birmingham on Saturday eve, March 4, '99, 2 o'clock p. m. He was met at the depot by nearly all of the leading ministers with the P. E. of the Birmingham District. A hack was secured and the good Dr. soon disappeared. He stopped with Rev. S. W. Shields, the good and kind pastor of St. John's.

Sabbath morn he addressed the St. John S. S., to the delight of all. At 11 o'clock a. m. he preached an able, appreciative sermon to a large audience. At 3 o'clock, Rev. W. M. Storrs, a bright young man of our Church, accompanied Dr. Bradwell to our charge, Pratt City, five miles west of Birmingham, where he was met by Rev. Jordan, pastor of St. Paul, Birmingham, and myself. The venerable old prelatical sire was conducted to our newly built five-room parsonage to refresh himself and to meet our beloved wife and children. A few minutes later we found ourselves in the pulpit surrounded by all of the city ministers of every denomination and a large, anxious and appreciative audience. Dr. Bradwell was introduced. He preached an able sermon, systematic in its arrangement and exposition. He is a deep and close preacher, a painstaker in illustrations or elucidations. He is a voluble speaker. His sermon was delivered with great philosophical, psychical, logical and theological display. He soon convinced his hearers that he was master of the situation. He swayed his congregation from right to left at will. God was with him. Thousands of people are talking of his wonderful discourse. He is indeed an able divine. After preaching he read into full membership 20 odd souls who had served out their probation. Collection was $7.50. Could he have preached for us at night we would have given him ten or twelve dollars more. It is our pleasure to help our brethren, especially those who are deserving. Men of Dr. Bradwell's type can always get recognition and help. But men of the "Boss" type can't get either. 8 o'clock, p.m. the Dr. preached an able sermon for Rev. W. B. Johnson, Pastor Payne Chapel, Birmingham, and his good people. Monday night at 8:30 o'clock he preached for Rev. F. L. Duncan, Pastor Avendale, and his good people. All the above named ministers where the Dr. preached are good and able divines and are doing good work in their charges.

We have other grand men who the Dr. did not meet. Come again. Ministers and laity are asking the question, "Why is it that Dr. C. L. Bradwell can't be elected in the next General Conference, one of the Bishops of the A. M. E. Church? I say let us elect him. Not because he is Dr. C. L. Bradwell. Not because we like him as a man. But—

1. Because he is qualified in every sense of the word to be elected to our Bishopric.

2. We believe that God wants to use Dr. Bradwell in this office.

Get out of the way and let God use His men. Horseback political manipulations in God's Church is the now highest class of sin. This spirit has gone too far. Halt! Halt!! Halt!!! Let us ask God about this matter. I, for one, with God to help me, will give him my vote. The men of the North Alabama Conference say that I must go to the General Conference and, of course, you know I must obey orders. I tell you now my whole delegation is going up for Dr. Bradwell. Mark my sayings—the whole state is going to the General Conference a unit. We do not intend to elect a solitary man, but him who has the spirit of Missions, which was the spirit of Christ, and he who will be willing that the "survival of the fittest" shall fill the places of honor and trust in this great Church of ours. This is Alabama's cry throughout. Alabama is willing to help Georgia or any other part or section of the Church when we can perceive that right is the predominating idea. More anon.

E. W. Williams, Sr.,
Pastor St. James A. M. E. Church,
Pratt City, Ala.

Hepburn's Distance From Home.

Just after his return to Washington from spending Christmas in his Iowa home, Congressman Hepburn was asked by Clerk McDowell, who looks after the mileage of Congressmen, "How far is it to your home, Mr. Hepburn?" The Iowa man reflected for a moment and then said: "Five hundred and thirteen dollars' mileage."—Philadelphia Saturday Evening Post.

If you have something to sell, let the people know it. An advertisement in this paper will do the work.

Don't Tobacco Spit and Smoke Your Life Away.

To quit tobacco easily and forever, be magnetic, full of life, nerve and vigor, take No-To-Bac, the wonder-worker, that makes weak men strong. All druggists, 50c or $1. Cure guaranteed. Booklet and sample free. Address Sterling Remedy Co., Chicago or New York.

A negro at Raleigh, N. C., had both feet amputated recently as a result of being frozen

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. Cheney & Co., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

A San Francisco woman went into a trance and slept nearly eleven months.

Educate Your Bowels With Cascarets.

Candy Cathartic, cure constipation forever. 10c, 25c. If C. C. C. fail, druggists refund money.

A woman in Indiana sues for a divorce, $10,000 alimony and the custody of 14 children.

The Surest Cure.

"They say that Nell Galleigh has broken off her engagement with Harry Hippleson."

"Yes, she says he was so affectionate that he wearied her."

"Oh, if that was all, why didn't she just marry him and have done with the wearisome part of it?"

The Smitten Conscience.

The heathen who is speaking as our story opens wears a white Fedora and a skirt of palm leaves; whether by accident, or in the full consciousness that a high hat never goes with a business suit, we know not.

"Think of the millions," he exclaims, "that are spent to send missionaries to us!"

The other heathen is visibly affected

"It makes me feel guilty!" falters the latter. "Really, I suppose we ought to get along with refrigerated beef during the hard times, at least."—Detroit Journal.

To Cure Constipation Forever.

Take Cascarets Candy Cathartic. 10c or 25c. If C. C. C. fail to cure, druggists refund money

The true Christian can be trusted as far as God can see him.—Ram's Horn.

MOTHERHOOD is woman's natural destiny.

Many women are denied the happiness of children through some derangement of the generative organs.

Actual barrenness is rare.

Among the many triumphs of Lydia E. Pinkham's Vegetable Compound is the overcoming of cases of supposed barrenness. This great medicine is so well calculated to regulate every function of the generative organs that its efficiency is vouched for by multitudes of women.

SORROWS OF STERILITY

Mrs. Ed. Wolford, of Lone Tree, Iowa, writes:

"Dear Mrs. Pinkham—Before taking Lydia E. Pinkham's Vegetable Compound I had one child which lived only six hours. The doctor said it did not have the proper nourishment while I was carrying it. I did not feel at all well during pregnancy. In time I conceived again, and thought I would write to you for advice. Words cannot express the gratitude I feel towards you for the help that your medicine was to me during this time. I felt like a new person; did my work up to the last, and was sick only a short time. My baby weighed ten pounds. He is a fine boy, the joy of our home. He is now six weeks old and weighs sixteen pounds. Your medicine is certainly a boon in pregnancy."

Mrs. Flora Cooper, of Doyle, S. Dak., writes:

"Dear Mrs. Pinkham—Ever since my last child I suffered with inflammation of the womb, pains in back, left side, abdomen and groins. My head ached all the time. I could not walk across the floor without suffering intense pain. I kept getting worse, until two years ago I wrote to you for advice, and began taking Lydia E. Pinkham's Vegetable Compound. I had not finished the first bottle before I felt better. I took four bottles, and have been strong and perfectly healthy ever since, and now have two of the nicest little girls."

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Please send this adv. along.

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To cure, or money refunded by your merchant, so why not try it? Price 50c.

A FRIGHTFUL LETTER!

LET US PAUSE AND CONSIDER.

SOMEBODY MUST SPEAK!

Retrenchment or Reform, Which?

By Rev. W. H. Mixon, D. D.

This is a time for careful and prayerful meditation in the A. M. E. Church. Truly does it seem that the scripture—"there is a time to lose"—is about to be verified, unless we do pause and think, think long and think, not trusting in our own knowledge, but looking to Him who is the source of all wisdom; and then, coming from this communion with the Master, go manfully to act as directed by Him.

This is the time for readjustments in the connectional machinery, that is in such parts of it as experience has shown us need readjustment.

Neither scrutinizing, philosophizing nor fault-finding will perpetuate the life of the Church. Evils may, doubtless, do exist within our borders, but we need not alone to have these pointed out, but remedies suggested. True, the first suggestions—many suggestions—may not be applicable, but if once set to thinking along this line, from the many plans proposed, some will be found which can be used.

In other words, we seek, we urge a discussion, not only of men, but of measures, and more of measures than of men, for, on the dial plate of Church progress, the hour hand points to the time of reformation.

The A. M. E. Church is today bankrupt. We boast of our millions of dollars worth of property and more than a million of members and followers; we boast of being the vanguard in every advance movement among our people, and truly we are, and we boast of having the greatest Bishop in the world, and truly we have. Where is another Turner, fearless in his denunciation of the oppressors of his race, ardent in his love of missions, zealous for the spread of his Church in Africa, our fatherland, and in the isles of the sea? What other Church has a more earnest advocate of purity of life and thought than Gaines? Who can point out another Grant, "the sweet singer" of our Israel, the pleader for the souls of men? Where can be found another Arnett—statistican, orator, statesman, ecclesiast? Will search reveal another Tanner so versed in poetic and theological love? What nation can boast of a Lee, learned yet modest, scholarly, yet not pedantic, loyal to race and church yet broad and unbigoted? Has the century produced another Handy, so untiring in his efforts to advance the church, so powerful a messenger of God's love and truth? Will patient seeking show another gem so brilliant as Derrick, or will the touch of any Blarney stone give the lips of another his eloquence? What prelate so dignified, so earnest, so eager for "that closer walk with God" as Salter?

We boast of our publication department, our S. S. Union, our schools and colleges; but all these institutions are groaning today beneath their load of debt.

Were it not for the skillful management of Dr. Henderson and Dr. Smith our publication departments would have been closed ere this.

It is true the Church furnishes money—indeed, our advance along this line has been altogether praiseworthy. Under the leadership of Dr. Moore, we have no doubt but that there will be reported to the next General Conference a grand total of at least four hundred thousand dollars raised for connectional purposes during the present grand session. Granting all this, yet is it not equally true that our demands are greater than the supply? And we all know the result when the amount disbursed by an individual, or any company of individuals, is greater than the income.

We are aware of the fact that in the church there will always be found use for every penny contributed; nor do we think God wishes His church to seek to keep large sums of money in banks or vaults unused, so long as there is a single soul that could be benefited by its expenditure, but we do believe that as a Church, we are spending large sums in some directions that could be used in other ways with greater profit to the Church and more to the glory of God. Our Church has been operating in some respects as a rich Church. Now the question comes, "Can we afford this?"

The secretaryship of the educational department should be abolished or so systematized as to do the connection the good intended. As operated now it calls for a useless expenditure of money. For despite the law in the Discipline the hands of the secretary seem to be so tied that the office can not be used as it should to aid the educational interests of our Church. I have carefully studied the office since its organization, and I have never been able to understand what has been accomplished by it. The office of Secretary of Education reminds us of an electric light—it shines from afar, but is dark at the post.

The thing to satisfy the thoughtful minds of the church is either to do away with the office or to institute a reform, for five thousand, four hundred dollars, as is now expended during the quadrenium, is "too dear for the whistle."

Again, five thousand four hundred dollars is too much to pay for sixteen copies of the Review, but that is what it costs us in four years. The General Conference should either cause the Review to be published monthly or put the magazine under the care of the editor of the Recorder, or let it be edited by some one of the scholarly stationed pastors of our Church, who could thus afford to do the work for the love he has for the Church, or, at any rate, for a much smaller sum than is expended at present.

The Church Extension Society is a grand institution and we believe it should stand, but not where it is, since it is away from the majority of the membership. We think it should be located at Birmingham, Ala. Then there could be less travel among general officers. There is too much money spent in useless travel. We believe, from Bishop down, as much as we hesitate to call the venerable fathers to pause, we will not dare to say halt; nor can we see the necessity of both editor and manager being at the same Annual Conference, unless they travel free.

These are but seed thoughts. It is true, yet we hope they will spring up and bear abundant fruit. We submit these ideas, crude as they are, to the thoughtful consideration of the churchmen among us—for the church has her churchmen, as the state her statesmen—and feel confident that when these mighty intellects come to deal with these questions such plans will be evolved as will cause the grand old church of the fathers to move forward to great and yet greater glory.

That these things may be, let us heed the admonition of the Apostle: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Selah.

Selma, Ala.

LIFE AND LABORS OF REV. S. J. THOMAS.

Bishops Misled By False Brethren.

Mr. Editor: Will you be so kind as to allow me a small space in the Voice of Missions to inform the readers of my birth, when I joined the Christian Church, and my labors in the Intineracy.

I was born near Florence, Stewart county, Ga., in 1848, on the plantation owned by Mr. J. T. B. Turner. Was converted to the Christian religion July 15th, 1861; joined the Methodist church South; joined the A. M. E. Church at Americus, Ga., in 1869. Dr. H. M. Turner, who is now Bishop Turner, Rev. Nelson Beckam was pastor.

Since 1869 I have served the A. M. E. Church, in the following capacities: Sexton and class-leader two years, exhorter and trustee one year, local preacher and steward three years, licentiate three years, deacon two years, elder sixteen years.

A SKETCH OF MY MINISTERIAL LABORS.

Was licensed to exhort 1873, licensed to preach 1874, I was admitted to the itinerant work 1875 at Albany, Ga., was assigned to the Emanuel County Circuit by Bishop T. M. D. Ward.

This year, 1875, was the commencement of my ministerial work on this circuit, Emanuel county. Twenty-seven souls were converted to God, two churches were built and paid for at Corbert's Mill, No. 1, Corbert's Mill No. 2, where these two churches were built. January 29th, 1876, the Georgia Conference met at Savannah, Ga. I shall never forget an incident that happened to me at that Conference. On my way to Savannah I purchased a ticket at a station ninety miles from Savannah. The conductor on the train said, "You," meaning me, "you got on the train at Macon." I said, "No, sir, I got on at Hearden." He said, "You are a—— ——." I pulled back to knock him down if I could. The Revs. Henry Porter and Barnell Davis interfered. These reverends marked me. Bishop Ward appointed Dr. Turner to defend me. After hearing from both sides Bishop Ward said he would dream over the matter until morning. I guess he did dream over it. I have never heard of it since.

There is one thing I do recollect. I was left without an appointment for the year 1876. Bishop Campbell appointed me to the Lawrence County Circuit. On this circuit I built two (2) churches, and repaired two and paid for them. There were about 350 or more souls converted to God. The Georgia Conference met at Columbus, Ga., 1878. I was ordained Deacon by Bishop Campbell. Conference met at Cuthbert, Ga., 1879. I was appointed to Bay Spring Circuit. Here I remained three years. I built one church and one parsonage and paid for both, the church and parsonage; 202 souls were converted. At the Conference of 1880, at Americus, Ga., I was ordained Elder by Bishop Campbell. In 1882, I was re-appointed to the Dublin Circuit, Laurens county, by Bishop W. F. Dickerson; 265 souls converted. I built one more church, also purchased a house and lot for the parsonage for the sum of one hundred and fifteen dollars ($115). We only hard nineteen (19) members at this place at the time of our purchase, and only sixty days were given me to raise the amount. I put God in front of me and went to work. In sixty days I had the required sum. The deeds were made over to the A. M. E. connection. I remained on the Dublin circuit two years. The Macon, Ga., Conference met at Forsyth, Ga., Nov. 28th, 1883. I was appointed to the Prattsburg circuit, Talbot county, Ga. Here I founded three churches, first year 117 souls converted, second year 147 souls, and third year 188 souls converted. I had four years' revival in Talbot county. Macon, Ga., Conference met at Barnesville Nov. 17th, 1886. I was appointed by Bishop J. A. Shorter to the Geneva circuit. On this work I built one church, repaired one, repaired the parsonage by adding two rooms; 113 souls converted. Raised for all purposes this Conference year $1,285.15. The Macon, Georgia, Conference met at Talbotton, Ga. I was appointed by Bishop R. R. Disney to the Buena Vista Circuit. I built one church. Thirty-nine souls were converted. The Macon, Ga., Conference met at Americus, November 14th, 1888. I was appointed to the Macon and Stinsonville Mission by Bishop W. J. Gaines. I finished the church building that had been commenced by Rev. H. C. Boyd. On this work another glorious revival broke out. At Bethel church sixty-seven souls were converted. At Stinsonville Church thirty-seven souls converted. Total converts, 104. The Macon, Ga., Conference met at Milledgeville, Ga., November 13th, 1889. I was appointed by Bishop Gaines to the Clinton Circuit, Jones county. Here I remained two years. Two hundred and four souls were converted. I built one church. In 1891 I was appointed to the McDuffie County Circuit from the Macon, Ga., Conference by Bishop Gaines. Here I remained two years. Two hundred and ninety-one souls were converted.

The Macon, Ga., Conference met at Columbus, Ga., in 1893. I was appointed by Bishop Grant to the Clinton Circuit. Here I remained one year. I built a four-room parsonage, paid all but twenty dollars ($20). Over one hundred and forty souls were converted. The Macon, Ga., Conference met at Augusta, Ga. I was appointed to Camp Hope by Bishop Grant. Seven souls were converted. At this place my trials and sore conflicts commenced. Here I lost my eldest son, the darling of my heart. The Macon, Ga., Conference met at Eatonton, Ga. I was appointed to the Perry Circuit. Here I became dissatisfied. I requested Bishop Grant to remove me. He granted my request and I was appointed to Allen's Chapel Station, Macon, Ga. Seven souls were converted. The Macon, Ga., Conference met at Ambricus, Ga., 1896. I was appointed to Lumpkin, Ga. Up to this time nine souls converted, making a total number received in God's Church fully 4,500, members and probationers, about 4,500. Have built and repaired thirteen churches. I have built and repaired five parsonages. Money raised for all purposes, about $16,400 in twenty-two years.

Now, Mr. Editor, for the men who pretend to be my brethren in church and in society, when the Bishop comes on the Sixth Episcopal District, he began to ask about this brother and that brother. Some man, who has been Presiding Elder, or has been in some big station, gets up and says that this brother and that brother have done thus and so. Well, how about Bro. S. J. Thomas? Oh, Bishop, he won't do to go to that place. Well, why? He is quarrelsome, abusive, disobedient, disloyal to the government of the church.

Well, you see the Bishop does not know anything about me, only from representation. I have been a successful Pastor until three years ago, and this came about from the fact that it was rumored that I was opposed to the old delegation to the General Conference. This was the greatest fault that was ever put upon me. This I did say, that I was in favor of a mixed delegation, some old men and some young men. I know three men who are said to Ministers of the Lord Jesus, who I believe will do all they can to down us. I mean Ministers of the great A. M. E. Church.

Again, because I said to some of the Presiding Elders, and to some of the Ministers who have been in some of the best appointments for the last sixteen years, there should be a change. The loaf should be passed around, because I believe in changing—change in diet, change in dress, change in preparing crops, change in state, change in church, change in ministerial appointments.

The greatest enemies I have in this world, they are so-called preachers of the gospel. I have accepted every appointment I have been appointed to but one, and that was to Perry Circuit.

I remember asking to be appointed to a district as a Presiding Elder. I told a preacher brother my intention. He told me that he would do all he could to have me appointed. That same brother laughed about it to the other brethren, and yet I am told that same brother borrowed a certain sum of money from another brother, with the understanding that he should be appointed Presiding Elder.

The brother who loaned the money was appointed Presiding Elder, but the brother did not stay in his bought appointment long—went up in one year and down in one year.

I am told that a great many of the Georgia men and appointments were sold out in 1895. I thank God that I was not bought or sold.

I want the world to know that I purpose to live right what little time I have to live.

It is said that it is not the best man that raises the most money that is the best man for the church. It is so.

I have lived in every appointment but one. Some ministers cannot live among their people. They have never built a parsonage nor church but they try to keep every man down that they can.

Yours, S. J. Thomas.

Lumpkin, Georgia.

DR. JOHNSON'S SPEECH

Before the Preachers' Meeting of Philadelphia Reviewed.

Mr. Editor: We think it fair to say there are few, if any, organizations among us that have acquired the same standing, in point of influence, by reason of its regularity, fixedness of purpose and loftiness of aim, as the Philadelphia Preachers' Meeting. It has won for itself a wide reputation as an organization, hospitable and benevolent in its dealings; noted for its up-to-datedness along most lines of progressive thought; constantly venturing upon advanced ground, yet discreet and endeavoring to be consistent in its movements; at times aggressive, without the sacrifice of conservatism or abuse of power; ever on the alert for the attack of the foe, yet exceedingly cautious in the choice of its course of procedure, even in self-defense.

February 6th, ult., however, marked—in my humble judgment—a new period in the history of this far-famed organization, when, by the courteous act of one of its members, Dr. Stansberry, the editor of the oldest church organ, was invited to address the meeting. The editor having traveled extensively through the western and southern portion of the church, was supposed to have been in possession of some useful information concerning our people; for an alarming condition had been experienced as a result of a political upheaval, from which they had endured untold suffering. It was this thought most prominent in the mind of the gentleman, by whose action the courteous invitation was extended.

The earnest expression of the faces of many were soon changed by an apparent irrepressible force of feeling as the doctor advanced preliminarily and pedantically remarked: "Perhaps I can best interest you by teaching you a few object lessons." Every face was uplifted, and the more intellectual looked aghast as the doctor proceeded in his disparaging "tale of woe." "The thing," he said, "which attracted me most was the immorality of the members of the Alabama Conference; it was simply rampant. They seemed," he continued, "to have no consciousness of the solemnity of their calling."

So foreign to expectation were these statements, the thoughtful members appeared never more surprised.

Not satisfied with what he had said, he stated that this condition was further manifested in the misappropriation of the dollar money; and that many of the brethren were conspicuous for their absence because of that fact.

Aside from the misappropriation of the dollar money, which is bad enough, he did not tell us of a single charge for immorality, drunkenness or of any other form of licentiousness. And because of this fact in our mind we questioned the veracity of the statement. For we know, there may be in any Conference, a reckless character, who has successfully concealed the black side of his life, ingratiated himself into the confidence of the powers that be, and therefore has a certain sphere of influence, by virtue of which he drags into his destructive wake a small following. But is it just that it should be applied to a whole body of Christian men as such?

Upon the minds of the thoughtful men of that meeting, those accusations may have had no other bearing than a mere expression of a preconceived condition; bugbear and derisive, and could have found a bearer in none other than one of a most visionary conception of things. It is hardly just to assume such position when we remember that Dr. Johnson stands head and shoulder above the average intelligent men, and that he was addressing men—a number of whom are his equals, in point of intellectuality. Let that be as it may; if the conditions as set forth in his statements are to be accepted as trustworthy and regarded as a faithful account of the actual condition of one of our Conferences, then we have need to bow our heads in shame, deeply bemoan the horrors of our disgrace, and accept its publicity as a just desert, coming from the hand of God through the employment of moral agency of nobler conception and higher moral attainments. If on the other hand, some selfish motive served to actuate the editor in his ill-chosen and unenviable course, he should be made to realize the folly of imprudence and a satisfactory explaantion demanded.

The question naturally arises: Why did the doctor seek a small crowd before whom to deliver the burden of the thing which attracted him most? A small audience removed from the scene of his impression, by a distance of a thousand miles. Is not the columns of the Recorder at his disposal? Is it not the moulder of religious thought and an exponent of moral character? Why does he not resort to rules of discretion in the use of its columns, and instruct the weak and tottering; contrast moral excellence with moral depravity and thus set up a standard for the ministry.

We have no apology to offer for such a state of condition if, indeed it exists; for it is a potent fact, of which we are fully aware, that moral excellence is one of man's highest achievements; a prerequisite to true greatness.

To have inhered the principles of moral integrity, it requires more than a theoretical conception of its scope and value. We may be (to an extent) habitually moral in practice to the exclusion of the adoption of Christianity, but, be it far from us to attempt to be true Christians to the exclusion of the closest observance of the moral law and a most faithful practice of moral habits. For it is this alone that can raise us from the horrible depth of human corruption, take us through the various stages of religious development, into the life that was in Christ. It is equally true, that the cause of Christianity is not promoted because of a successful concealment of immoral practice, from the eyes of the public. It is promoted in proportion only as its adherents are raised to the dignity of moral excellence, with Christ Jesus as their ideal of moral and religious manhood.

The cause of morality is a common one; common to all grades and classes of people.

Yours for the cause of truth,
R. William Fickland,
Pastor Princeton, N. J.

THE BLESSINGS OF HEALTH

AND HOW TO PRESERVE IT.

A Subject the Colored People Should Study.

Good health is the essential of long life and we can't retain it unless we put into execution such care and requirements essential to good health. We are wholly responsible to God for the treatment of our bodies, and it is our indispensable duty to so conduct our daily habits as to insure our bodies healthy.

Bacteriology teaches that microbes are disease germs, giving rise to all kinds of disease. Without them we would have no disease, but they are afloat in the air and adheres to every substance to which the air has free access. This habitat is in the air and organic substances prone to putrifaction. These microbes are of different forms, varieties and habitat.

While adrift in the air they are inanimate and dry but the moment they adhere to organic substances they burst into prodigious activity, at first forming masses of little colonies, which may be seen as a jelly like scum on the fluid and cause the substance to decay. In eating and drinking, and even in the inhalation of the air into our lungs, we take multitudes of these bacteriae into our system, and if the body has lost its vitality, and the tissues has become worn out the action of these microbes is the same as that on organic substances and their victory is signaled by unwonted and often fatal diseases. As our bodies daily come in contact with these disease germs, we should keep the body in a healthy physiological condition in order to retard their action on the tissues.

The first and most essential step in keeping our bodies healthy, is to be mindful of the kind and preparation of the food that we take into the economy. As there is constant waste going on in our bodies, in order to preserve health and strength, it is necessary for us to consume a proper quantity of nutritious food.

Foods are divided into three classes: Proteids, fats and carbohydrates. Proteids may be either of animal or vegetable origin, the former being represented by lean meat, casein in milk and albumen in the white of egg; the latter by peas, beans and several kinds of seeds. The fats may be derived from animals, as butter, lard and tallow and from vegetables, as sweet oil and cotton seed oil. The carbohydrates are represented by starch and sugar, the former is found abundantly in potatoes, rice, wheat and corn, the latter in sugarcane, sorghum, beets and some fruits.

A wholesome diet is obtained by properly combining the three classes of food above mentioned; experiments have shown that sixteen ounces of meat, nineteen ounces of bread, three and one-half of butter furnish the solid food required during twenty-four hours, by a man in full health and taking free exercise in the open air. The human milk, as far as is known, is the only perfect food found in nature.

Two objects are obtained by cooking food; first, it softens and disintegrates it, and second, it gives it an attractive flavor. The digestibility, and nutritive value of food depends largely on the manner of cooking. Boiling and stewing are the best methods for producing tenderness in articles of food; roasting and baking have a tendency to harden the food. Substances are apt to absorb grease in frying them. Among the things to be avoided are the following:

1st. Eating too much; as only a certain amount of food can be assimilated, a larger amount will only give the digestive organs extra work to perform without any corresponding benefit. Because a certain kind of food is agreeable to our palate, it is no excuse for eating an excessive amount.

2nd. Eating two rapidly; food should be well masticated and mixed with a proper amount of saliva before being swallowed.

3rd. Eating too frequently; not less than five hours should intervene between meals. Sufficient time should be allowed the stomach to digest the food given it, and then have a period of rest, the same as is needed for all the other organs of the body. Three meals a day are sufficient for a healthy adult, and no lunches should be taken between them.

4th. Too many kinds of food; different articles require different periods of time for digestion and while one may be digested quickly and easily, others require a longer time.

5th. Drinking too much while eating.

6th. Too much stimulating seasoning. With the exception of salt, the unperverted appetite does not need any other flavoring for its food. Owing to the erroneous training, many people cannot eat their food unless it is saturated with vinegar or covered with pepper or mustard, and stimulating sauces of different kinds are found on nearly every dining table. These stimulating condiments act as irritants to our stomachs and have a tendency to induce the use of intoxicating drinks.

7th. Eating when greatly fatigued. After our energies have become exhausted by severe physical or mental exertion our digestive organs are not in a suitable condition to digest and assimilate food, and the body and mind should have a short period of rest before eating.

Drink—Water was intended by the creator as the drink of mankind, but among the so-called civilized races many people seem to use as little of it as possible. Notwithstanding the abundance of water, the absolute pure article is seldom seen outside of the laboratory of the chemist, but we can, with a little care, obtain that which is sufficiently pure for practical purposes. We obtain it from rivers, lakes, springs, wells and from snow and rain. If rain water is used for drinking or cooking purposes, cisterns that contain it should be well ventilated and thoroughly cleaned. River water, especially after heavy rains, contains a considerable amount of earthy matter, which should be allowed to settle or the water filtered before using. Spring water in the neighborhood of cities, towns and villages, particularly in limestone regions, though attractive to the eye and taste, holds in solution organic impurities that are injurious to the health, and water from such springs should be boiled in order to destroy disease germs which it may contain. Water from wells located near stables, vaults, barn yards or cemeteries is liable to become contaminated and unfit for household use. The bacteria that produces typhoid fever frequently enters the system by means of water taken from these polluted wells. Hard water, unless it contains an excessive amount of mineral matter, is not particularly unwholesome, and is considered by some writers more healthy than pure water, as it contains materials needed by the system in building up certain structures of the body.

Sleep—Another requisite for sound health is plenty of sleep. The brain needs rest quite as much as do other parts of the body. Benjamin Franklin is credited with saying, "Five hours of sleep for a man and six for a woman and seven for a fool." If he did say this, he certainly showed a lack of his usual wisdom and practical common sense. While it may be true that a few men have been able to perform their usual amount of labor and sleep only five hours, these cases are exceptions and contrary to the general experience of mankind. Infants during the first few months of their lives sleep the greater portion of their time. Children from the age of 10 to 12 years old need ten hours of sleep, and adults usually require not less than eight hours. It is said by some writers that it is best to take one-half of our sleep before midnight. It would be a good rule for students to retire at 10 o'clock at night and rise at 6 in the morning. The "midnight oil," which has been so frequently recommended, will sooner or later prove to be a very expensive oil to use.

Physiologists tell us that at least one-fourth of the blood goes to supply the brain; the greater the mental exertion the larger the amount of blood supplied; and during sleep there is less than the normal quantity. It is therefore best to cease from all mental labor that requires any concentrated mental effort, at least one hour and a half before retiring. The older writers on physiology frequently spoke of disagreeable consequences that resulted from eating a hearty meal before going to bed. When a person has had a light and early supper, a glass of milk or a piece of bread will prove conducive to sound repose.

A sleeping apartment should be of good size, well ventilated, free from dampness, moderately warm in cold weather, the temperatuae being about ten degrees lower than during the day. It is more healthy to sleep on a mattress than on a feather bed; several light quilts or blankets are warmer and more comfortable than a heavy comfort; the bed clothing should be aired every morning.

One of the prolific causes of the excessive mortality of the colored people living in the large cities and towns of the south, is a lack of a sufficient amount of sleep. This is owing to the late hours frequently kept by those who attend religious meetings, secret and benevolent societies, balls and social parties, which are often continued until after midnight. This course of action, if frequently practiced and long continued, is sure to lessen the vital powers of the body and render it susceptible to the attacks of numerous diseases.

Notice--Georgia Conference.

The Electoral College of the Georgia Conference for the election of lay delegates to the next General Conference will be held at Waycross, Ga., Sept. 6th, 1899. Pastors and officers, take notice and govern yourselves according to Page 85, Section 3 and Paragraph 4 of the Book of Discipline.

tf H. M. T.

Aids To Longevity In Texas.

Visitor—To what do you ascribe your extreme age?

Octogenarian—Wal, I never stole a hoss, shot a neighbor's dog or called a man a liar.—Puck.

A BAPTIST MISSIONARY IN SOUTH AFRICA

Calls For Our People to Come Home. Land of Plenty, of Health, of Possibility and Greatness. Plan of Organization, Etc.

BY REV. R. A. JACKSON.

Editor Voice Missions.

Dear Sir:—In answer to the many inquiries about Africa, will you kindly publish the following in your great paper? Africa is the home of the Negro. Let him "learn to do well." But, how shall we enter the land to possess it? "Come now and let us reason together." There must needs be a Moses in the Negro race. A Joshua and Caleb are also necessary. This is a land of great extremes. It is either a feast or a famine every day. Ruin and prosperity live in adjacent buildings. Bitter and sweet water bubble up within a few inches of each other. Life and death dwell together here as no where else on earth. Every man here is a detective. There are gold and diamonds here in innumerable quantities. Then ivory and ostrich feathers, coal and copper, wool and wax, corn and wine, a land of milk and honey. But you should remember that the asp is also here. The European is certain death to natives and sudden destruction to his real advancement. And the foregoing is especially true of the Boer, or Dutch farmer. It is particularly true of the ex-slave holder from America, who can teach the Dutchman cruelty. Those Negro haters come out here, amalgamate with the Dutch, pose as Dutchmen and give the Boers a bad name. Though Africa has been made a hell on earth for the sons of the soil, yet, Africa is unquestionably the Negro's home. Almost all of the black men on earth are Africans or their descendents. In Africa our home, we are now more than two hundred millions strong. We are being annihilated in America, the Democratic party is dead nuts on us, and the "Lily-White" Republicans are but little better. The Americo-Spanish war has completed the union between "north and south," "east and west." Dewey and Lee, Bryan and Watterson are exponents of the present condition of the feeling of the white man in the U. S. A. today. O, my brethren, come home! Outside you've long been waiting. When the spirit of slavery was whipped out of our oppressors they walked through dry places seeking rest, and found none. Then they said we will return to the source from whence we got our supply of slaves (i. e. Africa) and join the Boers, but when they came, they found it empty, swept, clean of slavery (by Britain in 1834) and garnished. Then goeth they and taketh with themselves seven other spirits, more wicked than themselves, and they enter in and dwell here, and the last state of the Negro is worse than the first. It is even so, also in this wicked generation. Fellow Negroes, I believe that we are on an active volcano today in America. I do not believe in emigration to South Africa. The majority of the race are too poor to face the unavoidable hardships which await them here. You must take into consideration that emigrants of all other races go into a new country following up the conquests of their friend and their government, and they emigrate by invitation of their kin who are in some degree able to assist them by grants or otherwise. Not so with the Negro. Emigration (to South Africa) is therefore impracticable. The climate is all that can be desired; we have lived here five years with less sickness than during a corresponding period of our life 35 years in the U. S. A., but how may we live here, since a living in S. A. is more than double the cost of a living in America? And since there is little (or no) employment here for either laborers or tradesmen? Yes, we cry all the more, come home, O come home! You shall meet with giants here; prejudice as rank as in Philadelphia and in the southern states, but "where there is a will there is a way," and I suggest the following, viz: Leave the poor of the land behind; form a compact of four thousand persoms, divided into four classes of one thousand persons each. The first to be known as Class A. Divide A into fifty companies of twenty persons each. And each company designated as company A 1, A 2, A 3, A 4, etc., up to the full number fifty. Each person in Class A to deposit in the company's treasury........$ 1,000

Each company in Class A to deposit in the company's treasury................	20,000
Fifty companies in Class A to deposit in the company's treasury................	1,000,000

CLASS B.

Fifty companies of twenty persons each; and each company to be known as B 1, B 2, B 3, B 4, etc., up to the full number fifty.

Each person in Class B to deposit in the company's treasury................	$800
Each company in Class B to deposit in the company's treasury............	$16,000
Fifty companies in Class B to deposit in the company's treasury............	$ 800,000

CLASS C.

Fifty companies of twenty persons each; and each company to be known as C 1, C 2, C 3, C 4, etc., up to the full number fifty.

Each person in Class C to deposit in the company's treasury....................	$500
Each company in Class C to deposit in the company's treasury................	$10,000
Fifty companies in Class C to deposit in the company's treasury................	$500,000

CLASS D.

Fifty companies of twenty persons each; and each company to be known as D 1, D 2, D 3, D 4, etc., up to the full number fifty.

Each person in Class D to deposit in the company's treasury............	$250
Each company in Class D to deposit in the company's treasury...........	$5,000
Fifty companies in Class D to deposit in the company's treasury..........	$250,000
And you have 200 companies 4,000 merchants with capital of............	$2,550,000

I repeat that the climate is all that can be desired; sunshine, rain, hail, and snow. Almost every plant and animal under the sun lives and thrives here. In a dense black population like this, with the above amount of capital wisely invested in 200 of the large trade centers, with the easy communication by telegraph and R. R. steamships, you cover a vast area of territory, easily supplying each company with the products of various sections. As to the governing powers of your companies you would do well to form them yourselves with directors and ruler as suit you best, meeting at such times and places as you deemed best to promote your speculation and to dispatch the business of the whole company for all of its branches.

You need not violate any existing law, and should secure every advantage under them. Comply with every demand of the law, become practically law-abiding citizens of the Colony. Enter honest competition for business and so enter the land to possess it. If you willfully neglect or refuse to cross this stream now, the enemy may burn the bridge here and you shall never cross at all. If you have in mind a better plan give it to the race. This we have suggested crudely, that you may improve upon it. I am a lover of the Negro race, seeking to raise fallen humanity.

With peace and good will for all, yes, "charity for all," malice toward none, and beg to state that, I am yours for Christ and Christian education in Africa, R. A. Jackson.

Cape Town, South Africa, Feb. 15th, 1899.

Left It At San Juan.

He climbed aboard the car slowly and with evident weakness, and and dropped into the only vacant seat, notwithstanding the fact that several women who had entered with him were left standing, and that one of them was so heavily loaded with bundles that she couldn't even make use of a strap. This woman planted herself directly in front of the weak looking man, and swayed to and fro grimly before him, glaring down into his emaciated countenance the while. Presently the car lurched suddenly around a corner, and one of her bundles fell to the floor, with a great sound of breaking glass and china. The indignant woman gathered the fragments of her ruined household treasures with hasty, impulsive movements, and, straightening up, fairly snorted at the man before her:

"You might at least have put out a hand to save it," she told him, contemptuously. The man colored, hesitated, and then said quietly:

"I have no hand on that side, madame," he said, while the other passengers listened with sympathetic interest; "I left it at San Juan."—Chicago Inter-Ocean.

A Profession For Women.

One of the latest professions for women to take up is forestry. Within a few years several colleges for this study have been opened in various parts of the world. Germany is the country in which the new idea has taken the deepest root, for there the applications for women gardeners are more than can be filled. A number of Americans some time since turned their attention to the cultivation of flowers and fruit for the market, and a number of young women have become successful landscape gardeners. A course in agriculture has recently opened for women in Minnesota, and in Russia some time ago a baroness managed her husband's estate while he was away in government service. She came to believe through her experience that a practical knowledge of agriculture was necessary to the peasant women, and she opened a school for them, which was so successful that it attracted the attention of the Russian government, which two years later established an institution upon a permanent basis.

Lace To Be Worn In Summer.

Lace is to be worn more than ever this summer, and when the warm days come the lovely new diaphanous materials for smart costumes will be liberally decked with it. With the exception of powderings of tiny paillettes, sequin embroideries appear to have had their day, and wreaths and trails of flowers, composed of quilled-up net, crepe or chiffon will, with lace, form the principal trimming on evening gowns. This style of ornamentation has already been seen, but hitherto only on very smart gowns.

THE AFRICAN LIMBLESS COTTON IS A WONDER.

Rev. I. N. Fitzpatrick of Opelika, Ala., has the GENUINE JACKSON'S AFRICAN LIMBLESS COTTON. Yields from two to five bales to the acre. Bolls to the stalk average from thirty to two hundred. One thousand two hundred and sixty pounds of seed cotton turn out 500 pounds of lint. The fiber is the finest in the world and brings twice the value of our common cotton. Two pounds of seed carefully dropped in three-foot rows, fifteen inches in the drill, will plant one-fourth of an acre which will yield, if planted in extra soil, one bale of cotton. The seed alone sell for $50 per bushel. Five pounds of seed will plant one acre, from which the seed will bring from $500 to $1,000. This wonderful seed can be had by writing to Rev. I. N. Fitzpatrick. Only a few pounds left. One dollar per pound. tf

Atlanta and New Orleans Short Line.

ATLANTA AND NEW ORLEANS SHORT LINE

Atlanta & West Point Railroad Company

AND

The Western Rw'y of Ala.

THE SHORT LINE BETWEEN ATLANTA AND NEW ORLEANS.

Operate Magnificent Vestibuled Trains between Atlanta and Montgomery, Mobile and New Orleans, at which latter point close and direct connections are made for

All Texas, Mexico and California Points.

In Addition to this Excellent Through Train and Car Service

These Railroads offer most favorable accommodations and inducements to their patrons and residents along their line. Any one contemplating a change of home can find no location more attractive nor more conducive to prosperity than is to be found on the line of these roads.

"THE HEART OF THE SOUTH"

A beautifully illustrated book giving detailed information as to the industries and attractions along these lines, can be had upon application to the undersigned, who will take pleasure in giving all desired information.

B. F. WYLY, Jr., Gen. Pass. & Ticket Agent. ATLANTA, GA.
R. E. LUTZ, Traffic Mgr., MONTGOMERY, ALA.
GEORGE C. SMITH, Pres. & Gen. Manager. ATLANTA, GA.

SOUTHERN RAILWAY.

SR

Condensed Schedule of Passenger Trains. In Effect Dec. 4th, [illegible].

Northbound.	No. 13 Daily	Ves. No. 38 Daily.	No. 15 Ex. Sun.	Fst. Ml No. 36 Daily.
Lv. Atlanta, C. T.	7 50 a	12 00 m	4 35 p	11 50 p
" Atlanta, E. T.	8 50 a	1 00 p	5 35 p	12 50 a
" Norcross	[illegible]	....	6 23 p	1 30 a
" Buford	10 05 a	....	7 03 p	....
" Gainesville	[illegible]	2 22 p	7 43 p	2 35 a
" Lula	10 58 a	[illegible]	[illegible]	3 00 a
Ar. Cornelia	11 25 a	[illegible]	[illegible]	....
Lv. Mt. Airy	11 30 a	....	....	....
" Toccoa	[illegible]	3 30 p	....	[illegible]
" Westminster	[illegible]	....	....	[illegible]
" Seneca	12 52 p	4 15 p	....	[illegible]
" Central	1 45 p	....	....	[illegible]
" Greenville	2 34 p	5 22 p	....	[illegible]
" Spartanburg	[illegible]	6 10 p	....	[illegible]
" Gaffneys	[illegible]	6 44 p	....	[illegible]
" Blacksburg	[illegible]	7 00 p	....	[illegible]
" King's Mt	[illegible]	....	....	[illegible]
" Gastonia	[illegible]	....	....	[illegible]
Lv. Charlotte	6 30 p	8 23 p	....	9 35 a
Ar. Greensboro	9 52 p	[illegible]	....	12 10 p
Lv. Greensboro	....	10 50 p	....	....
Ar. Norfolk	....	7 50 a	....	....
Ar. Danville	[illegible]	11 51 p	....	1 35 p
Ar. Richmond	6 40 a	[illegible]	....	[illegible]
Ar. Washington	....	[illegible]	....	9 30 p
" Baltm're PRR	....	[illegible]	....	[illegible]
" Philadelphia	....	10 15 a	....	[illegible]
" New York	....	[illegible]	....	[illegible]

Southbound.	Fst. Ml No. 35 Daily.	Ves. No. 37 Daily.	No. 11 Daily	No. 17 Ex. Sun.
Lv. N. Y., P. R. R.	[illegible]	[illegible]	....	
" Philadelphia	[illegible]	[illegible]	....	
" Baltimore	[illegible]	[illegible]	....	
" Washington	11 15 a	[illegible]	....	
Lv. Richmond	12 01 m	12 01 nt	[illegible]	
Lv. Danville	6 15 p	[illegible]	[illegible]	
Lv. Norfolk	....	[illegible]	....	
Ar. Greensboro	....	6 45 a	....	
Lv. Greensboro	[illegible]	7 05 a	7 37 a	
Ar. Charlotte	[illegible]	[illegible]	12 05 m	
Lv. Gastonia	[illegible]	....	1 12 p	
" King's Mt	....	....	[illegible]	
" Blacksburg	11 31 p	[illegible]	[illegible]	
" Gaffneys	11 48 p	[illegible]	2 24 p	
" Spartanburg	[illegible]	11 34 a	[illegible]	
" Greenville	1 25 a	12 30 p	[illegible]	
" Central	....	....	[illegible]	
" Seneca	2 30 a	[illegible]	[illegible]	
" Westminster	....	....	[illegible]	
" Toccoa	[illegible]	2 18 p	7 10 p	
" Mt. Airy	....	....	[illegible]	
" Cornelia	....	[illegible]	7 40 p	[illegible]
" Lula	[illegible]	[illegible]	8 14 p	[illegible]
" Gainesville	[illegible]	[illegible]	8 40 p	[illegible]
" Buford	....	....	9 12 p	[illegible]
" Norcross	5 25 a	....	[illegible]	[illegible]
Ar. Atlanta, E. T.	6 10 a	4 55 p	[illegible]	[illegible]
Ar. Atlanta, C. T.	5 10 a	3 55 p	[illegible]	[illegible]

"A" a. m. "P" p. m. "M" noon. "N" night.

Chesapeake Line Steamers in daily service between Norfolk and Baltimore.

Nos. 37 and 38—Daily. Washington and Southwestern Vestibule Limited. Through Pullman sleeping cars between New York and New Orleans, via Washington, Atlanta and Montgomery, and also between New York and Memphis, via Washington, Atlanta and Birmingham. First class thoroughfare coaches between Washington and Atlanta. Dining cars serve all meals en route. Pullman drawing-room sleeping cars between Greensboro and Norfolk. Close connection at Norfolk for OLD POINT COMFORT.

Nos. 35 and 36—United States Fast Mail runs solid between Washington and New Orleans, via Southern Railway, A. & W. P. R. R. and L. & N. R. R., being composed of baggage car and coaches, through without change for passengers of all classes. Pullman drawing room sleeping cars between New York and New Orleans, via Atlanta and Montgomery. Leaving Washington each Wednesday, a tourist sleeping car will run through between Washington and San Francisco without change. Dining cars serve all meals enroute.

Nos. 11, 37, 38 and 12—Pullman sleeping cars between Richmond and Charlotte, via Danville, southbound Nos. 11 and 37, northbound Nos. 38 and 12.

FRANK S. GANNON, Third V-P. & Gen. Mgr., Washington, D. C.
J. M. CULP, Traffic M'g'r. Washington, D. C.
W. A. TURK, Gen'l Pass. Ag't., Washington, D. C.
S. H. HARDWICK, Ass't Gen'l Pass. Ag't. Atlanta, Ga.

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PULLMAN BUFFET SLEEPERS ATLANTA AND PORT TAMPA.

Double Daily Trains Atlanta to Savannah, Palace Sleeping-Cars on Night Trains. Parlor Cars on Day Trains. Palace Sleeping-Cars between Atlanta and Albany.

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The morning train from Atlanta via Tifton connects at Waycross with the Great West Coast Express, carrying through Pullman cars to Tampa, connecting with the Plant Steamship Line Steamers for Key West and Havana.

Three ships every week to Key West and Havana.

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Three Great Hotels,

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B. W. WRENN,
Passenger Traffic Manager,
Savannah, Ga.